COLUMBIA THEOLOGICAL SEMINARY
PACIFIC SCHOOL

NOVEMBER 1, 1961

THE UNITED CHURCH

OBSERVER

The Men Who Fight Campus Agnosticism

A look at what worries university padres, by Kenneth Bagnell — (See page 8)

Father G. Baum's Views On Catholic Friendliness

A Sky Pilot's Parable by Wayne MacKenzie

GOD DID ANSWER WARTIME PRAYERS (See page 7

Letters

Not So Puritan

Dear Sir: World Series' visitors may have been saddened by Dr. Mutchmor's report that New York has gone "puritanical". Those who didn't cancel their trips, however, may have questioned his arguments.

True, some gangsters have been arrested. Yet still there is a murder a day in that city, a beating every hour, and 33 crimes committed in the time it takes you to get dressed in the morning. And it would be a whistler in the dark indeed who would maintain that gangland corruption had not extended even into New York's police force.

Burlesque or strip-tease has been outlawed. But various "exotic dancing" spots on Eighth Avenue are said to rival even Cup Cake Cassidy.

"No New York theatre worthy of the name" runs on Sunday, we hear. But Radio City Music Hall, and stimulating off-Broadway theatres run two shows every Sunday.

And what of the restaurants in those areas mainly frequented by the nearly half million commuters who pour into the city Monday to Friday? Is it really a matter of puritanism that they are not open on Sunday? Or has it got something more to do with dollars?

One reflection on all this:

The word "puritanical", has it something to do with being against "sinners and harlots"? If so, has it any connection at all with being a Christian?

Lorne Park, Ont. Bruce McLeod

Trust with Discretion

Dear Sir: Re the Moderator's piece about the trustful man who left his brief case, coat, hat, etc., sitting on a seat in the crowded Chicago air terminal and came back to find everything intact. No doubt it's commendable to be trustful of one's fellow men. But it has its hazards.

A woman friend from New Jersey came to Montreal the other day to consult a specialist. While here she bought a coat for $150. She sat in the Penn station in New York waiting for the train to New Jersey with her coat and grip by her side. She noticed a woman fall over in a faint a few seats away. She rushed to help her, and coming back in a few moments, found the new coat which she had never worn, gone.

Yes, it's nice to be trustful, but an element of discretion must enter in.

Montreal, Que. C. E. Fortier

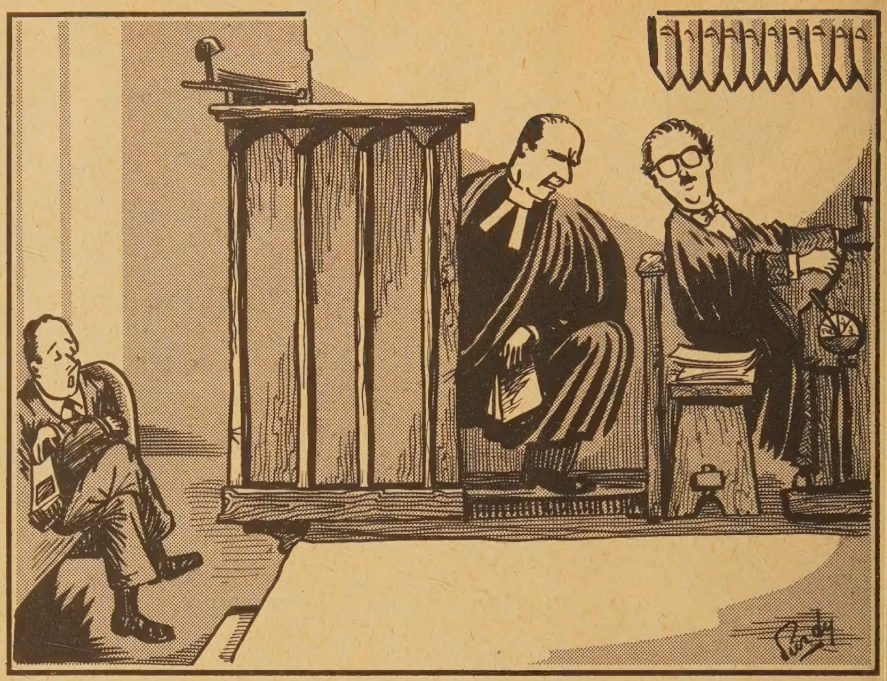
Missed the Point

Dear Sir: Both the Rev. William King and Mr. Henry Boston, whose letters have appeared in your columns recently, have missed the point.

The Church . . . cannot be compared with the state and it cannot operate successfully either as a democracy or a dictatorship. . . The Church is a family, not a constitutional machine, and as with all family life there can be no safeguard to prevent members getting out of line and making everyone wretched. Nothing, that is, except the cement of love, trust, good down-to-earth common sense and a mind to stick together, whatever happens.

And this can come about only when the Bible is read far more frequently than now appears to be the case and the *Manual* is not given a place above that of God's Word.

Edmonton, Alta. E. R. Taylor



"Must you play 'Beautiful Dreamer' just before my budget sermon?"

VCF vs. SCM

Dear Sir: You are right in your editorial "Inarticulate Youth." Intervarsity Christian Fellowship members are about the only Protestant university students who can tell you what they believe. Why?

VCF'ers begin their faith with Christ and they study the Word. They meet for prayer. About the only SCM meeting I can remember was a study on "World Religions"—intellectually rich and spiritually void.

If the United Church supports the SCM, why is Christ not the centre of it? . . . Solidarity of "ethics and morality" will not bring youth into the Church of Christ.

The United Church of Canada is my church, but I am a VCF'er.

The United Church should see to it that its young people know Christ and His teachings. Only then they witness to Him and [illegible] their faith.

Toronto. S. J. Korkonen

Shallow Sentiment

Dear Sir: . . . How good it was to read your comment on baptizing a baby with a rose dipped in water. There is a true beauty about this sacrament of infant baptism. Why desecrate it by shallow sentimentality?

Nesbitt, Man. C. Walker

Same Problem, Different Views

Dear Sir: The Observer with Alex Liepa's "I Tried to be a Christian Under Communism" and the Christian Outlook with Paul Oestreicher's "The Christian in a Communist State" arrived in my mail the same day. Both writers, as Christians, look at the same problem and arrive at vastly different conclusions. How I'd like to hear them in dialogue!!

Mr. Liepa made me mad! His loosely strung illustrations implied conclusions that weren't adequately proven. Mr. Oestreicher was heavy reading, but I felt happier with his carefully reasoned position. Why can't *both* positions be given closer consideration in *both* magazines?

(Rev.) Keith I. Dixon

Thorold South, Ont.

MRA Enlightenment

Dear Sir: . . . I have been a great believer in the four great principles of MRA, absolute honesty, purity, unselfishness and love.

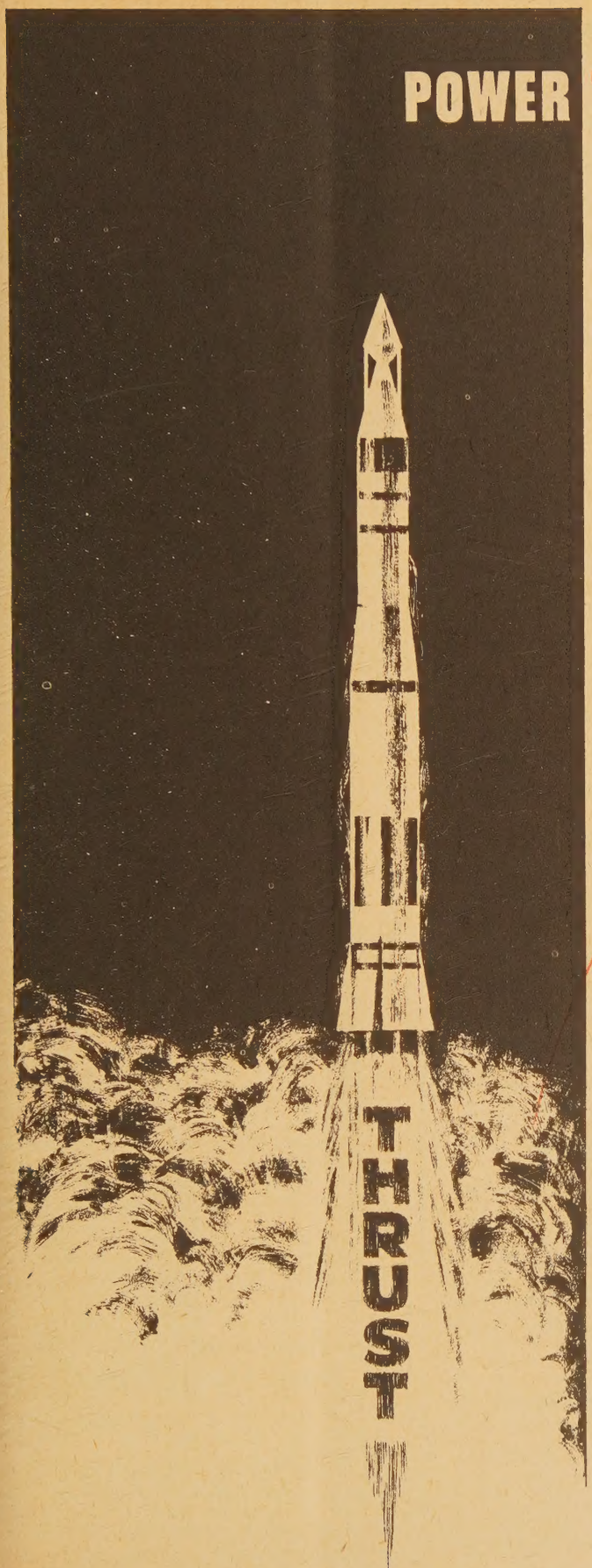
But I received one of the 87 million copies of a pamphlet sent out by MRA condemning the co-existence of the western with the eastern world. The pamphlet said things like this: "For God's sake, wake up." "Fight as Lincoln fought of old." One difference between MRA and the teaching of Christ is that Christ said: "If Thine enemy hunger feed him." "Love your enemies," etc. MRA says fight them.

This looks as though MRA has blasted away (love) the chief cornerstone of any new and better world structure. "Let the tares and the wheat grow together," said Christ. MRA says "No".

Is it possible to love thy neighbour as

(*Continued on page 4*)

POWER TO REACH THE OBJECTIVE



The achievement of the final stage in M & M contributions means the church will be able to accomplish its mission more effectively and on a scale more nearly equal to the need.

IF WE DO NOT REACH THE CONTINGENCY OBJECTIVE

These are the amounts by which the different departments of the church will have to curtail their efforts.

Home Missions	$135,000
Church Extension	150,000
Overseas Missions	125,000
Overseas Relief	50,000
Colleges and Secondary Schools	110,000
Christian Education	25,000
Evangelism and Social Service	79,000
Information and Stewardship	18,500
Board of Men	7,500
Albright Gardens	100,000
Pension and Stabilization Funds	200,000

9 SUNDAYS REMAIN THIS YEAR

case urgent

Bui Thi Chinh, Vietnamese, age 4. Both parents ill. Mother suffers heart condition. Father has marsh fever. Unable to work steadily. Occasionally earns 20c a day. Two other children in family. Cannot afford to go to school. "Home" is a hut. Torn, woven bamboo walls. Floors beaten earth. House flooded during monsoons. Chinh sweet, sensitive, undernourished. Knows only want. Parents sick with despair for their destitute children. Help to Chinh means life to whole family. Case urgent.

You or your group can become a Foster Parent of a needy child. You will be sent the case history and photo of your "adopted" child, and letters from the child himself. Correspondence is translated by Plan. The child knows who you are. At once he is touched by love and a sense of belonging. Your pledge provides new clothing, blankets, food packages, education and medical care, as well as a cash grant of $8.00 every month. Each child receives full measure of material aid from your contribution. Distribution of goods is supervised by Plan staff and is insured against loss in every country where Plan operates. **Help in the responsible way. "Adopt" a child through Foster Parents' Plan. Let some child love you.**

Plan is a non-political, non-profit, non-sectarian, government-approved independent relief organization. Financial statements are filed with the Montreal Department of Social Welfare and the Toronto Board of Trade, and are available on request because we are proud of the handling of our funds. Plan helps children in France, Greece, Italy, South Korea, Viet Nam, Hong Kong and the Philippines.

All contributions deductible for Income Tax purposes

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P.O. Box 65, Station "B", Montreal, Que., Canada.

A. I wish to become a Foster Parent of a needy child for one year.
If possible, sex.....age.....nationality.....
I will pay $15 a month for one year or more ($180 per year).
Payments will be made monthly ( ), quarterly ( ), semi-annually ( ), yearly ( ).
I enclose herewith my first payment $.....

B. I cannot "adopt" a child, but I would like to help a child by contributing $.....

Name.....
Address.....
City..... Prov.....
Date..... Contributions income tax deductible.

Letters *(Continued)*

thyself and be ever itching to destroy him?

Grande Prairie, Alta. I. V. Macklin

Show What It Is Not

Dear Sir: The United Church should publish again an adequate pamphlet on the Jehovah's Witness heresy. The one by the Rev. Alfred E. Cooke, published in 1948, is probably a little out of date, but if nothing new is forthcoming it should be re-issued.

Often the best way to teach the Christian faith is to show what it is not. If THE OBSERVER would print a series of articles on the errors of the so-called Jehovah's Witnesses, it should have the dual effect of clarifying the Christian stand and exposing the paganistic interpretations of this insidious organization.

Corinth, Ont. K. Barry Passmore

A Fine Contribution

Dear Sir: Since 1949 I have been subscribing to THE UNITED CHURCH OBSERVER and I find its pages keep me in touch with the church in Canada, including many ministers whom I knew while I ministered there for 13 years. It gives an interesting and heart-warming story.

Also, in informing its readers outside Canada of the work of the church in Canada, THE OBSERVER is making a fine contribution towards strengthening the ecumenical church. Many thanks.

Eric Roy King
Stanford Methodist Church,
Schenectady, N.Y.

Defect in the Title

Dear Sir: THE OBSERVER is just in and I note five letters . . . discussing the negotiations with the Anglican Church.

No one seems to remember the history of the doctrine of Apostolic Succession. Rome herself did not teach this doctrine until the Council of Trent 1563, 29 years after Canterbury and Rome separated. How then could Canterbury possess the thing? As a matter of fact, she got along well, no fewer than seven Presbyterian ministers becoming bishops of the Anglican Church without confirmation or deaconship or priesthood. Then at long last, in 1662, the Anglican body adopted the same teaching, 128 years after Rome did so.

It seems as though there was a serious defect in the title to the succession.

Kamloops, B.C. Charles H. Johnson

An Honest Insight

Dear Sir: I have just received my September 15 issue of The Observer and have read with great interest the cover story on the young minister with 10 churches. . . .

I feel that Mr. Bagnell's story gives honest and thorough insight into the type of situation faced by our young ministers as they enter their life's work.

Parrsboro, N.S. Mrs. K. M. Davison

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OBSERVER

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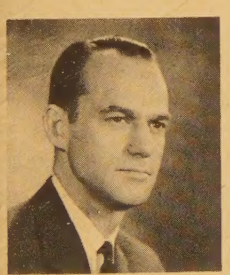

Layman Ralph Young

IN THE NEXT ISSUE

The Ralph Young Story
by KENNETH BAGNELL

Why I Work to Help Retarded Children
by GERALD ANGLIN

Observations

COLUMNISTS CONTINUED. The first piece of Eleanor McKim's we saw in print was a Canadian anecdote in *Maclean's*. When she started to write for THE OBSERVER six years ago her husband was minister of the old George Street Church in St. John's. They returned to Clinton, Ont., where she likes everything but pollen in the air and the hay-fever from which she suffers and of which she has written very realistically. Now she is back in Newfoundland where her husband is chaplain in the United Church School. Her regular column appears, p. 17.

* * * *

WE REMEMBER two stories from the days recalled in the editorial, p. 7. Following Dunkirk complaints were made by harassed military officials to the office of the senior chaplains. The patients in the hospitals weren't being called upon sufficiently by their padres. A check was made and the reason found. So many chaplains had been left on the beaches of Dunkirk there weren't enough men to do the job. The heroism of the padres in that retreat did much to endear them to the British Tommy.

FROM A SCOTTISH CHURCH comes another wartime tale. It seems a big meeting was called by the minister to hear some missionaries back from overseas and to raise a collection to help carry on their work. Two nights before the meeting, a direct hit by a German bomb destroyed the church. A letter was quickly despatched saying the meeting was off, but requesting that those who had intended to come should send their donations, plus the cost of the return carfare it would have required to attend the meeting, had their church not been blown up.

* * * *

● OUR PREACHERS IN POLITICS piece continues to bring letters, mostly from Social Credit supporters. One bit of precise information from Social Credit headquarters is that there were 12 full-time active ministers, and five lay preachers at the Social Credit convention. They represented nine different denominations. The chief difference, one Social Credit leader tells us, is they paid their own way to the convention, whereas the New Party delegates had their way paid for them. Further, the ministers attending the Social Credit convention are, without exception, engaged in pastoral work, whereas several of the ministers in the New Democratic Party are fully engaged in political activity and labour union work.

* * * *

● REMEMBER OUR STORY about the Abstainers' auto insurance company? A bit of interesting information has been added by Preferred Risk Mutual, the U.S. company that specializes in insurance for abstainers. It discovered that the peak time for accidents among the non-drinking policy holders was between 10 and 11 a.m. Sunday. The peak time for other companies was 2 to 3 a.m. Sundays. The abstainers apparently banged up a few fenders on the way to church. The rest of the drivers got into trouble on the way home from late parties.

* * * *

● LOADED QUESTIONS sometimes find their way to the QB section and we have to answer them privately. One query recently came: "How much should a young man give the officiating minister as a wedding fee?" Reminds us of a story. A wealthy Protestant layman asked a Roman Catholic priest with whom he played golf the above question. The priest without blinking, said, "Oh, $100 or so." According to the story, when the minister peaked into his envelope between the ceremony and reception he fainted.

* * * *

● IT MAY NOT BE EASY READING, but we do direct your attention to Professor R. C. Chalmers' piece "The Boldness of New Delhi." P. 14.

During the next few weeks the attention of the Christian world—Roman Catholic, Protestant and Orthodox—will be focused on New Delhi where the Third Assembly of the World Council of Churches convenes November 18. The editor has gone to New Delhi and will visit mission stations in the Far East on his way.

Editorial

The Confessional Should Be Privileged

MR. JUSTICE E. G. THOMPSON of the Ontario Supreme Court the other day told social worker Mrs. Irene Gebsky that he regretted having to order her to testify in his court. He added that there is no Canadian law which makes privileged the confidential information given to social workers, ministers, or priests.

Judge Thompson reiterated his opinion that there should be legislation to make such information inadmissible in court.

It will be a surprise to some ministers and other people to learn that in Canada the Catholic confessional or the secrets a person may confide to his minister are not privileged. Roman Catholic officials tell us that this is not a problem for them. While they are not protected by legislation, they are protected by custom, and no priest has ever been ordered to divulge in court, confidences given him in the confessional.

As far as we know, no minister has ever been forced to testify either. But it could happen. This is an embarrassment to priests in some communist countries, where they may be cited for contempt for refusing to divulge such information.

It certainly can be an embarrassment to social workers in organizations such as the John Howard and Elizabeth Fry societies where, if they are to be really helpful, they must win the confidences of ex-inmates. How can a former prisoner, or anyone else in trouble, speak freely to a counsellor or clergyman when he knows that person may be called upon later to give testimony? Social workers in Canada feel strongly about this. They have to warn the persons whose confidence they seek, to be careful what they tell them.

We believe that this is something on which the churches should get to work. It's comforting to know that we would have the support of someone like Mr. Justice Thompson.

DR. A. J. WILSON — A TRIBUTE

THE REV. DR. A. J. WILSON, editor of THE OBSERVER from 1938-55, died last month in Buffalo where he has spent much of his time since his retirement, at the home of his sisters. The staff of this paper, and Christian people across Canada, regret his passing.

Dr. Wilson had a colorful ministry, a rich life, and a successful editorship. The United Church paper grew from a circulation of about 12,000 to 155,000 during his tenure.

He saw The United Church of Canada—for which he crusaded as a youthful Presbyterian minister—a one great big family scattered across a wide land. H believed its members were anxious for news of eac other, so he produced a friendly newspaper, emphasiz ing what was going on in small places. And his editorial were forthright expressions of Christian opinion, fo he took very seriously the injunction in the Catechism "to wage war on evil." But he always granted hi readers the privilege of blunt back-talk.

His training and ministry prepared him to be good editor. As a youth in Saint John, N.B., he wa apprenticed for four years to be a marine enginee While toiling for a meagre wage in a machine shop, h answered a call to the ministry. During summers a Queen's he taught school, worked with the frontie college, built two churches at Terrace and Elko, B.C.

During the first war, while minister at St. Andrew' Napanee, Ont., he worked for three years in a munition plant and turned his pay over to the Red Cross and th IODE. He was the only man we've ever heard of wh was made an honorary member of the Daughters of th Empire, and the Woman's Missionary Society.

In Napanee, he conducted a big men's Bible class i the local theatre. In Toronto he made his bachelo home in a Jarvis Street hotel. He called Jarvis Stree "The Stately Street of Sin."

On the eve of retirement he told THE OBSERVE staff, "I wish I were coming, not going. The churc has been wonderful to me. Ours is a great church an I never fail to get excited about its achievements an possibilities, and I thank God for it. I believe th greatest days are still ahead." He continued to be warm friend to the editors of this paper. We are sor he won't be dropping in to see us any more, but w thank God for his life and work, and faith that th greatest days are still ahead.

RC's KEEP UP STANDARDS

THE shortage of ministers is helping to stir u agitation for lowered standards and shorter course There is also a strong feeling in many congregatio burdened with a minister unable to communicate, th long years in college separates a man from his people

"Wouldn't the high school graduate who is ve sincere, be better than some of these men who ha spent seven or eight years in university, and theologic schools, where they learn a lot of long words?" they as

There are several sides to this question. One inte esting little news item that should not be ignored, that the Roman Catholic Church has recently stepp up its training period by one year.

Instructions have come out from the Vatican Roman Catholic churches throughout the world, th all priests in training should study for one more ye with emphasis on pastoral work and teaching.

OBSERVER
NOVEMBER 1, 1961

An Editorial Memory

Those Days of National Prayer

THE hope has been expressed frequently that in these troubled times Her Majesty might call for a day of national prayer.

Sometimes we wish that someone had kept a diary of the great days of national prayer to which King George VI summoned us during the years of World War II. Our history books keep fresh for us the memory of D-Day, V-E Day and V-J Day. They do not record those times when darkness almost engulfed us and God's people turned desperately to Him in prayer.

From 1939 to 1942, the people of this land walked through some of the lowest places man had ever walked, and we left too many of our young men behind us. Those bitter days had high moments for us, though. Remember them! So often they were the days of national prayer.

The First Day

In September, 1939, we were called to our first day of prayer. God's people were discouraged. We were involved in a war we did not want; forced to fight to the death against people we did not hate. We were engaged in a bloody business we knew to be wrong; absorbed in a brutal affair which seemed to be the antithesis of our Christian teaching.

Christians who find themselves confused in this age of nuclear threat, were even more bewildered then, for a generation had been taught that the war to end wars had been fought, and won. For years, Christian youth had been urged to sign pledges that they would fight in no more wars.

Church after church had passed resolutions reflecting the belief that the way to end wars was to stop preparing for wars. We dreamed our way through disarmament conferences. The greatest pulpits of the land echoed the words from the even greater pulpits in London and New York, which denounced not only war, but preparations of a nation to defend itself in case of war.

Then war came again in 1939, and a disillusioned people turned to the churches of the land, to pray.

At first our prayers seemed to be answered. To those who lived on this side of the Atlantic, it seemed to be a phony war. We became inured to the business, and in an early false prosperity, we neglected the things of God. The Maginot Line held, and the Maginot philosophy prevailed.

The Darkest Day

Then came June, 1940. The Maginot line and its thinking collapsed, and the people rushed frantically back to God's house to pray. That was the darkest day of prayer we ever had.

Then despite our prayers, France fell and Hitler moved to take over Europe. But in Britain, they prayed on. And their prayers were answered. One hundred and fifty thousand crack troops of the British Expeditionary Force were backed down to the beaches of Dunkirk. The machine guns and tanks of the monstrous new mechanized forces of Germany united with the horrible blasting and screaming of dive-bombers to pour an unbelievable hell on the British troops.

For a few brief hours, the RAF, with their old Fairey Battles dropping from the sky like flies, fought the Luftwaffe to a stop. Every available ship and craft on the shores of England plied back and forth across the tortuous channel to carry a defeated army to a weakened island. And people felt, in the midst of defeat, that their prayers had been heard.

Just a few months later, we were summoned to the churches again. The great aerial blitzkrieg was unleashed on the British people. The prophesies' of Lord Tennyson were remembered, the heavens rained a ghastly dew upon the industries, hospitals, churches and homes of Britain.

But the people did not break. The RAF won the Battle of Britain, and once again, it seemed the earnest prayers of a suffering nation were answered.

Not long after, the might of the German military was turned against Russia, and their armies marched almost to the gates of Moscow. We had another day of national prayer in September, 1941.

Stalingrad remained an empty shell denied the German army. The Nazi troops were halted and bogged down in a terrible Russian winter, the kind that, more than a century before, had sent Napoleon and his troops back to France in ignominy and left shoes.

In June, 1942, we had a new kind of day of prayer. Pearl Harbour was over; the Americans were in. But the Japanese, who had overrun so much of the far Pacific, were headed toward the big red island on the map. Australia was poised, but ready to fall. We were called to meet and pray; and again our prayers were answered.

The Thankful Day

In September, 1942, we had another such day, and it was a day of thanksgiving for past victories. For the first time in all such days, gratitude was given more place in our services than petition and intercession. We were moving up out of the valley of death, into the valley of vision. We had had our eyes opened. We knew how evil war could be, but we knew also, that we were not a decadent people. We had learned what the Germans should have known; that the best armies still come from the peoples who hate war.

It is said that the meaning of any age is found in the fashion in which it takes the materials of the past, and weaves them into the fabric of the present. As we walk these years in fear and hope, we must remember that faith and prayer, vision and sacrifice were among the materials of our immediate past.

And so it will be with the future, as it is with us now. Faith and prayer and trust in God must be woven into the fabric of our life. ●

Cover Story

Agnostics on the Canadian Campus

Nine padres – in what have been described as Canada's toughest pastorates – say agnosticism on the campus is serious . . . and their biggest challenge

by KENNETH BAGNELL

THE day Paul preached his sermon on Mars Hill, he confronted a congregation of intellectuals who loved to argue. It was the most difficult congregation he ever faced. They played with his ideas like a child alone with his blocks, gazing at this one, rejecting that.

Today, the listeners around Mars Hill are still with us. They have shed their Epicurean robes for modern dress and nurture their scepticism in universities across the land.

The ministers of the United Church, whose work most resembles Paul's encounter with the intellectuals, are the university chaplains. There are nine in the universities and four in the church's secondary schools. The majority of them are men with a bent both by training and temperament toward the intellectual life. Most have a deep interest in students.

A Second Best Situation

The United Church has held back from placing its own men on the nation's campuses. Primarily it hoped for an ecumenical ministry in co-operation with other denominations. This has not materialized and the church has had to place its own men on the campus.

However, Dr. Ernest Long, secretary of the church's General Council, says: "We have required our chaplains to undertake full co-operation with other chaplains and the SCM. We did not want denominational chaplains and we're sure the university students are not interested in denominational emphasis. We're doing the very best we can in a second best situation."

And Dr. Harold Vaughan, whose Board of Colleges and Secondary Schools watches the campus situation closely, tells the chaplains frankly: "Our purpose in going on the campus is not to round up United Church students and drag them off from friendships with other denominations." For this reason he frowns on clubs exclusively for United Church students, and backs the Student Christian Movement.

Throughout the college year, the men appointed to this highly specialized ministry do a job for which many ministers are not equipped. The reason lies in the uniqueness of the university situation. It is a place where even traditional Christian beliefs like the resurrection may be questioned, even discarded. This is true, whether it is state or church supported. Both those who lecture and those who listen live beneath an eternal question mark, which asks: "Is it true?"

Hence the average minister, conditioned by preaching to congregations who usually hear him without audible dissent — may be unprepared for the discussion and scepticism of the university community. One chaplain at one of the church's art colleges asked a professor to take a turn at conducting morning chapel. Replied the professor: "Me? I can't. I'm an agnostic."

This scepticism in the face of traditional belief has always been part of the university. It is in the classroom and permeates campus conversations and faculty discussions. In short, it is part of college.

Doesn't Shock Padres

While it may shock some, its presence doesn't shock the chaplains. The Rev. Kingsley Joblin of Toronto's Victoria University says, "Some people feel that because agnosticism is present on the campus, the university should be chastened. But actually this is only part of our modern culture. There's nothing wrong with this being expressed at the university. Young people should know this type of thinking in order to meet it. What we do ask for is an opportunity for the Christian position to be expressed at just as high a level."

Though he fully agrees upon the necessity for complete academic freedom, Dr. Vaughan is growing increasingly concerned about agnosticism among faculty members at the church universities. He says: "It's time the church insisted upon complete academic integrity which would prevent people using the classroom to promote agnosticism or atheism as though these were exclusively true."

Even Professors Doubt

It may surprise some that arts colleges of the church have professors who doubt the existence of God. As to how they get teaching positions in a church institution, one chaplain says: "Every man here is required to understand the sympathies of the college when he applied to join the faculty. When a man joins who is an agnostic, either he's a hypocrite or else the qualifications put to him are so vague that an agnostic could fill them."

The chaplain who said this, is also a professor, and he added, "Mind you, I sympathize somewhat with my fellow faculty members here. We have to get the best men in literature and science. When it comes right down to it, if the choice had to be made between hiring an agnostic geologist who was excellent in his field and a Christian who was a mediocre geologist, I'd take the former. The real answer lies in more practising Christians who are well trained in science and the humanities."

Into this world of belief and unbelief and all that lies between, the university chaplain enters. His work is not rigidly defined by his church, his university

Mount Allison University students with their chaplain, the Rev. D. I. Macintosh.

himself. It varies from day to day, student to student, campus to campus.

About the only thing they share in common is a concern that the students —convinced Christian and confirmed atheist — sense them as friends. They fear being thought of as faculty representatives. If this happens, the chaplain becomes part of the wrong team. And students are quick to sense it. Also it can mean he ends up doing faculty odd jobs: public relations, speech-making, supervising exams.

The Maritime Way

Counteracting this, is one of the chaplain's first tasks. At Halifax's Dalhousie University, the Rev. J. P. C. Fraser, who was previously minister of Ottawa's Glebe United Church, began his work at Dalhousie by writing a letter to all United Church students, making contacts with the deans of residences as well as students. Then one day a Chinese boy received word of his father's death in Hong Kong. The dean called Dr. Fraser, introduced him to the boy who, far from home, had few friends and was in need of the faith for which a chaplain stands.

Late one crisp afternoon in fall, in the small university town of Sackville, N.B., the Rev. D. I. Macintosh rounded a corner, saw a young girl walking alone, obviously dejected. She had enrolled only a week or two earlier. He spoke to her, asked what was wrong. All she could say was: "I want to go home." Replied Chaplain Macintosh: "Come on over to our house. My wife makes a good cup of coffee." The girl did, had dinner with the family, went driving with them that evening. She didn't go home, finished her year at Mt. A.

But while campus chaplains in the Maritimes tend to underline pastoral concern, men at colleges in central and western Canada emphasize the intellectual.

"Is campus agnosticism widespread?" one chaplain asks. "I don't know how anyone close to an academic community can help but insist that it is."

Responsible ministers say that as one moves west, campus agnosticism increases more. At the University of British Columbia, with an enrollment close to 14,000, it is said to be at its peak.

At UBC, the chaplain, the Rev. Jack Shaver, is a thin man with a keen mind. He has one of the nation's toughest pastorates. And he says: "It's true that the majority of students simply haven't thought about religion on any serious level. To me, this is what is serious. But of the thinking students, a vast group are agnostic and atheist. This is true of all departments, but is especially true here in philosophy, English, history, sociology, anthropology, to say nothing of the sciences. Most agnosticism on the part of both the student and the faculty member is honest."

In late September, 12,500 students had enrolled at the Vancouver university. Each was given a card on which to signify his religious affiliation. Only 192 said they were atheists or agnostics. Eight hundred wrote merely Protestant, even though they were invited to be

(Over)

"There's lots of agnosticism; it is honest, it is not kid stuff."
—M. J. V. Shaver, University of British Columbia

"Many college students who return to the church later never get rid of their doubts."
—Roy DeMarsh, Student Christian Movement, Toronto

"In the SCM there is a unique opportunity for meeting between Christian and agnostic. They meet the real thing, not a caricature of one another."
—A. M. McLachlin, University of Toronto

"It's time the church prevented its classrooms being used to promote agnosticism and atheism as though they were true."
—H. W. Vaughan, Board of Colleges and Secondary Schools

"The chaplaincy isn't a one-man job. I look upon the faculty as having the interests of students at heart."
—K. J. Joblin, Victoria University

"Many students regard the chaplain as an educator as well as a minister."
—D. I. Macintosh, Mount Allison University

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more specific. Most serious of all, 1,500 said they had no religion or left the card blank.

In Canada as a whole less than half of 1% of the people confess no religion, according to 1951 census statistics.

Why do so many students find it hard to believe in God? Almost to a man, the chaplains say the church has not prepared the young student for the impact of university.

"The church hasn't readied them for the university environment with all its questions, differing opinions and freedom of thought," says Dr. Joblin of Victoria. Then he smiles, saying, "That's putting it mildly."

This kind of wooly "religion in general" which lacks adequate teaching on such doctrines as the creation and the resurrection, can be wrecked by agnostic friends or professors in the student's first and second years. The Rev. Donovan Jones, of Alberta College in Edmonton, puts it bluntly: "This piety which is poured into them before they get to college can be blown sky high by a science professor who wants to."

Of course, many students don't lose their faith. With some it grows. And the chaplains look to them as allies on the campus. This is also true of many faculty members who carry their convictions into all areas of university life. But it is inevitable, that the high incidence of agnosticism should cause the chaplain concern.

Never Get Rid of Doubts

Naturally, some people within the church think agnosticism on the campus is natural; that young people who drop the church in college, return when they are graduated, marry and have a family.

But the Rev. Roy DeMarsh of the Student Christian Movement, Toronto, retorts: "The most serious thing is that many who do return, never get rid of their doubts. One man who went through college, told me he has come back to church and sits there each Sunday, but can't believe the resurrection."

And in British Columbia, Jack Shaver says: "The young adults that I meet, who are a few years out of university, are all longing to get off their chests the fact that they don't believe half the stuff they are supposed to. Let's quit kidding about the number of agnostics in the academic community. There are plenty and they mean it."

What are chaplains doing about it? A good deal. All believe the Student Christian Movement is the best opportunity for the Christians in college. They work closely with it. Some have chaplains' advisory committees, made up completely of students. Through such committees, they arrange discussion groups on topics the students choose (Religion in the Space Age was one). Some preach on campus.

The Rev. Ben Smillie of the University of Saskatchewan, Dalhousie's J. P. C. Fraser and the Rev. Vernon Wishart of the University of Alberta are among those who hold a Sunday morning service. And another chaplain who holds a similar service says, "I wanted them to go to worship regularly in one of the local churches. But they go once and return saying, 'Don't send us back there again!' Let's face it, the outreach of the intelligent university student is higher than the average congregation."

Religion in Curriculum

And some chaplains are teachers, though there is a question among them as to whether they should be. "We're anxious that they should teach," says Dr. Vaughan. "We want religion integrated in the curriculum of the university."

Certainly the chaplains are qualified for teaching. The Rev. Douglas Shanks at Westminster College, London, could almost pass for an undergraduate, but he has a PhD from the University of Glasgow. The Rev. Jack Patterson of the Calgary branch of the University of Alberta also did post-graduate work in Scotland. But he wonders if teaching might not leave the chaplain open to the accusation of attempting too much.

One man who does teach regularly is the Rev. Sidney Vincent at Mount Royal College, Calgary. His class in religious knowledge is not geared to straight-from-the-shoulder teaching. If a student doesn't believe something, he can say so. But he's expected to back up his position. This way he has to think. The Rev. Kingsley Joblin teaches at Victoria and has the status of a full professor.

Obviously the chaplains' score can't be perfect. They don't reach everybody. And they're humble enough to admit it.

The Rev. Alan McLachlin of the University of Toronto, recalls a youth whose background in Christianity had been brief. He entered U of T and while there read a textbook which jarred his faith. It was a sociological appraisal of religion. He talked things over with a couple of people in whom he had confidence, one a chaplain, the other a professor. They couldn't seem to reach him. "Then," says Mr. McLachlin, "he

(*Concluded on page 23*)

There's a new spirit in Catholic-Protestant relations . . . and here Father Gregory Baum, OSA, asks . . .

*Can Catholics Learn From Protestants?

THE ecumenical movement is a movement for the unity of Christians. It is really of Protestant origin. It is based, on the one hand, on the ideal of practical Christianity, and, on the other, an apparently contrary tendency, the rediscovery of the doctrinal and sacramental life of the biblical tradition.

This ecumenical movement, embodied as it is today in the World Council of Churches, has created a theological situation which is new. Though the (Roman) Catholic Church does not take part, officially, in this ecumenical movement, through her theologians, her writers, through publications and journals, she is unofficially involved in it. She has, in this sense, become a partner in the dialogue. The church herself has been influenced by the new ecumenical approach.

What is this new approach?

First, we really try to understand the other Christians. Instead of studying their doctrine merely to disprove them, we try to grasp their profound intentions. We are conscious that, in the past, we have often been guilty of misrepresentations.

Secondly, we look at ourselves in a new way. We have the courage to criticize ourselves. We listen carefully to the objections of other churches and ask ourselves if there is not some truth in what they say. We are quite ready to change, where such a change will lead us to a fuller possession of the Catholic past.

At the same time there is a third characteristic of the ecumenical approach: an utter loyalty to one's own church. There is, in ecumenicism, not the slightest attempt to water down Christian doctrine, to find the lowest common denominator. This attempt has always been repudiated by the World Council of Churches! In the ecumenical encounter, we don't want to listen to men speaking from the margin of their churches, to avant-garde theologians who do not possess the confidence of their own church. The ecumenist is conscious of his responsibility to his own community.

The Old Approach—A Thing of the Past

The older approach was argumentative and apologetical. We tried to present the teachings of the others in the most unfavorable light. We felt that we could not learn anything from the others. It never occurred to us that some of their critical remarks may have been quite justified. This older approach still lingers in our midst, in some countries more than in others. But on the level of creative and responsible theology, on the level of university learning, the old approach is a thing of the past.

> **"It would be unrealistic to expect a return to Christian unity in the near future, BUT we may hope that after some time God may unite the divided Christian world.**
>
> **"In the past we Catholics have been guilty of misrepresentation—we studied Protestant doctrine to disprove it—now we seek to grasp their profound intention."**

In Rome the most enthusiastic spokesman of the new approach is Cardinal Bea, the president of the Secretariat of Christian Unity. He has published a number of significant articles on the ecumenical dialogue. He himself constantly uses the phrase, "the new atmosphere." He emphasizes the fact, and many of you know how important this is in Italy, that Christians separated from Rome are our brethren. Even if we believe that they are partially in error, they are and always remain our brethren. Hence a special kind of brotherly love is required.

Cardinal Bea develops rules for the ecumenical dialogue. One of these is that we must not insult or slight the brethren separated from us. And such slighting is not produced only when we offend individuals. There is a way of speaking with a pretended objectivity, a superficial way of trying to be detached and superior, when dealing with matters which are sacred to our brethren—which can be offensive and cutting. We need not hide our convictions; for frankness is a fundamental rule of ecumenism; but we must voice them in responsible language.

All Not Convinced

Not all important people in Rome have learned this way of speaking. Archbishop Parente recently gave a public lecture, which did not share the views of Cardinal Bea. In it he complains that some (Roman) Catholics have made a habit of rehabilitating Luther. The archbishop then proceeds to give his own view of the reformer. The Catholic press in Europe criticized him severely for his lack of nuances, his sweeping statements, his unawareness of the growth of a new approach to the problems of Christian disunity.

Discussing this "new atmosphere" in the Christian world, including the (Roman) Catholic Church, we have been led to the answer of our question: Can Catholics learn from Protestants? How has this "new atmosphere" entered the Catholic Church? There can be no doubt whatever that the great stimulus for this developments has been the Protestant ecumenical movement. The very existence of this "new atmosphere" in the church is a proof that we can learn from Protestants! However, and this is an important qualification, the only thing we can learn from others is to be more faithful to the gospel that has been entrusted to the church.

This is an important point. In a strict sense, the Catholic Church can only learn from Jesus Christ through the Holy Spirit which he has sent her and which she now possesses. But occasionally, or even frequently, it happens that we understand the full implications of the gospel only after having been reminded by others.

Protestant-Catholic Relationship in the Bible

We must try to understand our relationship to Protestant Christians more theologically, in the light of our holy faith. Is there anything in the New Testament to give us a clue?

The one thing apparent in the New

(*Over*)

**From a lecture by Father Baum in Toronto. He is director of the new Centre of Ecumenical Studies, St. Michael's College, and author of "That They May Be One" and "The Jews and the Gospel"*

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Testament is that the Church of Christ is one. Today most scholars agree on this. It is interesting to see the development that has taken place in Protestant theology in the last 50 years: At the beginning of the century it was almost taken for granted among Protestant writers that the New Testament contained very little about the Church; many of them believed that our Lord never intended to create a community; while the vast majority of Protestant writers of our day discover the Church on every page of the Scriptures.

Bishop Dibelius, over 30 years ago, called the 20th century "the century of the Church." He was then ridiculed by his Protestant colleagues. But contemporary literature, especially that associated with the World Council of Churches, gives witness that Dibelius was right.

The New Testament speaks to us about the unity of the Church, but we find little light on what our disunity could mean. Disunity for the New Testament means sin. It is something with which we must never put up. This, too, is one of the great discoveries of the World Council of Churches. In the words of the Evanston Assembly, "When diversity disrupts the manifest unity of the body then it becomes sinful division." The realization that our disunity is against Christ's will is one of the driving forces of the whole ecumenical movement. We must become one, in order to be faithful to the Lord.

Has the New Atmosphere achieved anything so far?

Since it would be quite absurd and unrealistic to expect a return to Christian unity in the near future, one might ask the question: "What is the use of these ecumenical discussions? What do they lead to? Are they not a waste of time?"

We reply to this question by referring to the many areas where we discover a real rapprochement between Catholics and Protestants. We have moved closer to one another, we have reduced the distance between us, not by a method of compromise and infidelity, but by a new emphasis on the biblical and liturgical elements in our Christian tradition.

An example of this rapprochement is found in church architecture. Protestant churches have become more aware of symbolism and liturgical gestures, and Catholic churches have become simpler, more centred on the altar, leaving aside unessentials and concentrating on the presence of Christ in sacramental worship. As a consequence, the difference between new Protestant and new Catholic church buildings has become quite small. And this rapprochement is not purely external. It reveals a theological development on both sides.

One could single out many areas where such a development is noticeable. We have already referred to a number of them. The growth of the ecumenical attitude is of Protestant origin. It began in certain comparatively small circles and only after many years of effort did it win over the leading minds and the influential men among Protestants. When the new spirit was adopted by Catholic writers, they were not welcomed with enthusiasm. One was quite suspicious of them at one time. However, slowly the new spirit gained ground in the Catholic Church, and with the foundation of the Secretariat of Christian Unity at Rome, it has been adopted as the official attitude of the church. This is surely one example of rapprochement.

The second example we have mentioned above is the new understanding among Protestants of the biblical mystery of the church. Reading contemporary Protestant studies, biblical or dogmatic, on the Church of Christ, we are overwhelmed by the change that has taken place in the last 50 years and at the positive approach to the ecclesiological teaching of the New Testament.

At the same time, (Roman) Catholic ecclesiology has also undergone a significant development. By a return to the Fathers and especially to the Bible, we have discovered a theological view of the church which is much more profound than the traditional approach of the last few centuries, when we had to emphasize those aspects of the church which were denied by Protestants.

From an anti-Protestant ecclesiology we have advanced to a more balanced, more spiritual, more biblical theology of the church. There is no compromise, no infidelity, no secret adoption of principles foreign to (Roman) Catholicism, but a return to Catholic principles which had been neglected due to a particular historical situation and which we now relearn by using, among other means, Protestant studies on the matter.

One could easily mention other areas. Spirituality itself — many interesting examples could be given here. . . Eschatology. . . However, the one area I want to say a few more words about is the theology of the Eucharist. Here the development among Protestants is most remarkable! At the same time, Catholic emphasis, due to the liturgical movement and the recent attitude of the Holy See, has undergone such

(*Continued on page 23*)

by Wayne MacKenzie

The United Church's first real Sky Pilot studies his companions in flight and finds . . .

A PARABLE OF WINGS

LATE in the fall, while flying the United Church's mission aircraft "George Pringle" from Alert Bay to Campbell River at an elevation above 2,000 feet, I saw something that a pilot rarely notices. I overtook two hummingbirds, apparently flying south on their annual migration. It was possible to recognize what they were, because they were flying almost as fast as I was. Their speed was estimated to be in excess of 70 miles per hour.

Some interesting lessons are learned from watching birds and from thinking about them. It occurred to me that we accord birds a degree of respect commensurate with their flying ability. Some of us do not have a great deal of respect for the extinct dodo, or the emu, or the ostrich. We call them "unsightly" or perhaps "shambling". But we have a great deal of respect for birds that really know how to fly with the wings God gave them—the eagle, or the hummingbird, or the wild goose. The beat of wings always has spoken strongly to man. In our admiration, we have written of the "wings of the morning", "the flight of the spirit", or just said we'd like to fly away.

The pair of mechanical aluminum wings given me by the United Church has made me more appreciative of everything that flies. One suddenly takes renewed notice of the flight of other creatures, and also the lack of flight in things that ought to be flying and are not. Everywhere I fly, I am conscious of the beat of other wings.

The Seagull and the Eagle

One of the first things that one learns in living in our coastal world of wings is the way in which they can be expected to behave. A flying seagull will invariably dive to get away from an approaching plane. But you cannot calculate this way for a bald eagle, who will climb instead. So whether you are dealing with seagull or eagle wings, you adjust your path of flight to the anticipated pattern.

On a recent steamer trip to Vancouver, I spent considerable time near a porthole watching the gulls riding the wind currents of the vessel's passage, with never a movement of wings. One might call their flight "permissive"—following a path perfectly adapted to the wind currents and to the character of the local environment. No muscle-power needed; no beating of wings; no breasting of adverse winds—just perfectly relaxed, permissive flight.

Out of the Past

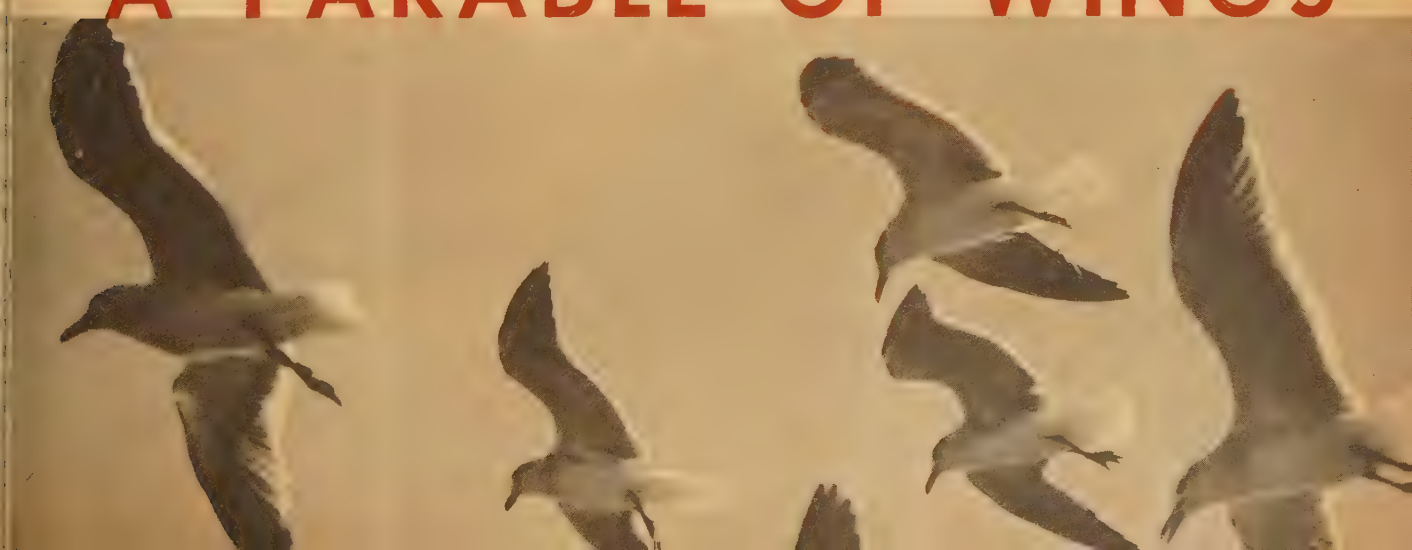
Today I remember something out of the more distant past, about yet another kind of flight. I remember an eager little boy climbing the crags and canyon slopes of a ranch in Idaho looking for his dad's turkeys. Sometimes they could be found high on the sides of the canyon looking down on the buildings, and the fields, and the wooded bottomland. I remember what fun it was to scare them, so that they forgot they were domesticated turkeys of 15 or 20 pounds and only remembered that once they were wild game, fit for kings. When this happened, they would cast themselves off with a thunder of wings and fly gloriously, until they disappeared into the depths of the canyon's bottomland cover. Its gratifying to remember the beat of their strong wings—but the sobering thought now is this—I never knew them to fly uphill.

Yes, the wings of birds or the wings of man's spirit; they are equally interesting to watch from our vantage point in Alert Bay. We can see them being used for transcontinental journeys—straight courses at high speed and done with courage. We can see wings that fold and dive away when any kind of threat appears. Or we can see other wings that rise and climb under the same threat. We can see faltering wings, only occasionally used, whose flight-path, once started, is always downhill. The power to climb has been lost. We often see the permissive wings that go where the breeze takes them. Attractive flyers—some of them—but just doing what comes naturally.

And then, of course, we see a lot of birds that never fly at all for one reason or another.

I stood at a fence in Vancouver's lovely Stanley Park while some kind of a bird looked me in the eye from the other side. He was the cassowary type, safely corraled be-

(*Continued on page* 18)



by R. C. CHALMERS*

The Boldness of New Delhi

The 171-member World Council of Churches meets in the midst of Hinduism to declare *Jesus Christ the Light of the World*

WHEN Sadhu Sundar Singh, an Indian convert from Hinduism to Christianity, was asked by a sceptical professor what new thing he found in Christianity which his former religion did not possess, he replied: "Jesus Christ." When pressed further with the question, "What new idea or principle have you found in your new religion?" he said, "Jesus Christ." He is "the startling thing, the new element," which makes Christianity distinctive among religions of the world.

In the Sadhu's own country, India, and its capital city, New Delhi, the Third General Assembly of the World Council of Churches meets this month. The theme will be *Jesus Christ the Light of the World: Unity, Witness, Service.*

Undoubtedly many will contrast this theme with the idea that Buddha is the light of Asia. And yet the World Council goes beyond Asia in its declaration that Jesus Christ is the *Light of the World.*

The boldness of this theme becomes apparent when we consider, first, that it is made in the midst of Hinduism, which teaches that since there is truth in all religions, no one religion is supreme. Secondly, in Asia and elsewhere, Buddhism and Islam show signs of resurgence and Christianity is a minority faith. But the World Council still dares to declare: Jesus Christ is the Light of the World.

The Gospel's Sheer Folly

Moreover, in this troubled age when men are looking for light on political, economic and international problems, secularists think it foolishness to look to one who was a carpenter in Nazareth long ago for light on modern problems. Yet this is part of the "sheer folly" of the Gospel which the church proclaims to be both the wisdom and the power of God. And it centres in a cross on which this Nazarene died.

Contrary to "the wisdom of this world," the church states her belief that "the God who said, 'Let light shine out of darkness,' . . . has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." (2 Cor. 4: 6 RSV.)

Today, when we tend to think in ideological terms, it cannot be too strongly stressed that Christianity is not founded on ideas, but on a person. The church declares him to be the revealer of God and the Redeemer of men. Faith in this person creates many constructive ideas, some of which were formulated by Christ himself. But this faith and these ideas come from the person himself. They are not the originating cause of Christianity. Jesus Christ is a fact. He is an historical figure who has changed the course of history. He gives meaning to history. In fact, he is the Lord of history.

The earliest Christian confession of faith is expressed in the New Testament words: "Jesus Christ is Lord," (Phil. 2: 11). The term "Lord" as applied to Jesus occurs more than 500 times in the New Testament. It means one who is supreme. When Roman emperors were worshipped as Gods, they were referred to as "lords". So it came about in early church history, as in Germany in World War II, that Christians had to take their stand, declaring that not Caesar but "Jesus Christ . . . is the one Word of God, whom we have to hear and whom we have to trust and obey in life and in death."

He is or He isn't

There is an absoluteness about the claim of Christ as Lord, which implies that no Caesar, (or Moses, or Buddha, or Mohammed) can be regarded as having the same authority, politically or religiously, for the Christian. To the disciples of the Nazarene, Jesus Christ is Lord *of all*, or he is not Lord *at all.*

Two things are involved, among others, in the confession that Jesus Christ is Lord. First, it is an affirmation that he governs the course of history. It is by Christ, the eternal Word of the Father, that the worlds were framed and it is to this same Christ that the Father has committed all rule and authority. He is sovereign in his universe. He is the Lord of lords, and the King of kings. Believing this, Christians in many ages withstood cruel tyrants and dictators and came off "more than conquerors."

In the second place, to believe in Christ's lordship means that through him, one finds forgiveness of sins and eternal life. The Lord is also Savior because he brings salvation to all who accept his love. This salvation is from God and without it men are in danger of perishing. "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life," (John 8: 12).

Community of Hope

Jesus Christ has also brought a community into existence. It is the church, which is his body, the organ of his redemptive love in the world. Since the

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Vigynan Bhavan Conference Hall in New Delhi, where the Third Assembly of the World Council of Churches opens on November 18.

church looks back to the resurrection and forward to the consummation of the Kingdom, it is a community of hope, a fellowship of the redeemed, "A royal priesthood, a holy nation, God's own people." Its task is to 'declare the wonderful deeds of him who called you out of darkness into his marvellous light," (1 Pet. 2: 9 RSV).

Jesus Christ comes to our world as the light which dispels the darkness. He comes to judge the darkness. Wherever light comes it judges the dark and sordidness of human life. It condemns our selfishness and the light of truth reveals our falsehood.

It also shows us that there is darkness not only in the world around us, but in the church. It is the light of Christ and his word which makes us aware that the church has come short of the divine intention. Therefore, judgment must begin at the house of God. Such judgment ought to lead us to repentance, to a new beginning.

Jesus Christ is also the light of truth. Life's meaning and purpose, we believe, are to be found in him because he reveals to us the very nature of God. Through Christ and his message we discern that God's purpose is to create a commonwealth of love, a community that is universal and one in which God shall be all in all.

Into The Sunshine

The light of Christ conveys healing power. A London physician of former days used to recommend this treatment for some of his hospital patients: "Wheel him out into the sunshine." Jesus Christ mediates the healing sunshine of God's love, which brings reconciliation in place of division, unity out of disorder, peace where there was violence, and kindness to supplant hate.

Since the church proclaims that Jesus Christ is the light of the world, she must reveal this truth through unity. A divided church cannot do this. "That they all may be one" is still Christ's prayer for his church. Moreover, the church's witness and service should be in the spirit of self-sacrifice. Those who believe in the servant Lord, must also be his servant people.

This theme is missionary. It is therefore significant that during this assembly the International Missionary Council will be received as an integral part of the World Council.

Much heart-searching is going on today regarding Christian missions. A re-appraisal of the missionary enterprise is now taking place. We have become aware of certain elements that have sometimes been connected with missions. colonialism and racial superiority, which did not promote the interests of the Kingdom.

The world today is one vast mission penitent for past mistakes in missionary work. However, it ought to be the spur to a new advance with the Gospel into all the world. Christ says to his church, "Go!" and we must obey. With new strategy and new spirit, we can look ahead to great days in the spread of the Christian message.

The world today is one vast misssion field. Armies of ideologies clash day and night; one panacea after another is offered for the healing of society. Those who believe that Jesus Christ is the light of the world, must help men, groping in the darkness of ignorance, superstition and unbelief, to find the light of life.

This is our Christian privilege and our sacred responsibility. ●

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• Five Minutes More • Theology of Things

The Meaning of Life

By ERNEST M. HOWSE

THE wisdom of Solomon — or at least the wisdom attributed to Solomon — has told us that "Hope deferred maketh the heart sick."

And what generation has known more than ours of deferred hopes—the First World War which was to end war, and make the world safe for democracy; the League of Nations which was to usher in an era of universal peace; the technical science which, to the very brink of the great depression, was promising an economy of plenty; the Second World War which was going to smash the threat of totalitarian power; the United Nations which was going to open the door to the Four Freedoms for all men everywhere.

All these great hopes had lean offspring. It is small wonder if the characteristic mood of our time is one of cynicism and disillusionment.

"Hope deferred maketh the heart sick." It does more. It makes the heart hopeless; and that is the final defeat.

The Duke of Wellington once said that British soldiers were not braver than the French; they could just hold on to their bravery five minutes longer. That is the secret of ultimate victory. For to lose hope is to lose precisely the dynamic which makes victory possible.

The pattern of popular thought is that the world is full of facts — repulsive facts; and the mind of man is full of hopes and dreams. The facts are accepted as real; the hopes and dreams as illusion.

A hard look at reality, however, reveals that this popular conception is false. The world is full of intangible realities. Nothing in the world is more real than hope. Every notable achievement in history has been created by hope. If the winning soldiers of the world have been those who have known how to hold on to courage, the creative leaders of the world have been those who have known how to hold on to hope, despite the hopelessness of the moment.

A scientist, for example, such as an Edison or a Curie, is one who has an infinite capacity for believing in possibilities. He knows that 600 failures mean only that success has not yet come. He still hopes until hope "creates from its own wreck the thing it contemplates."

A political leader such as Mr. Hammarskjold, who plodded his way to the illusive goal of peace, must have had an infinite capacity not to be daunted by hopes deferred. And the peoples of the world, as well as the leaders, need something of the same capacity.

The most dangerous consequence of all the frustrated hopes of our lifetime is that we lose the capacity to hold on to hope for the last impossible five minutes that brings the victory.

Prudence in Parsonage

By JEAN SHILTON

THE advertising men are under fire these days, and I am happy to join the mob when it comes to hurling slings and arrows at the hucksters. After all, how can you take seriously any business that plays with meaningless phrases like "total gasoline" and "tired blood"; that equates the good life with a split-level in Faldeeral Heights; and that offers "health and happiness for your dog or cat"?

And that's not the worst of the sins of the admen. They spend far too much money on advertising; they make us think we have to have a lot of *things* to be happy; and instead of addressing our minds they appeal to all our baser emotions.

That about sums up my opinion of advertising, so I was more than a little surprised to find a defense of advertising in *Frontier*, a British journal of thoughtful Christian opinion.

"Advertising," says author David Bastin, "is a serious business and would like to be thought of as such." He agrees that there are excesses which need to be checked but he lists a number of professional bodies which are attempting to discipline the business.

After that he admits almost nothing and begins scoring a few points of his own. He says that of course advertisers appeal to emotion because that's what makes people buy. "Reason," he says, "does not prompt or impel us to action." The business of advertising is frankly to sell more goods, not "to establish the eternal verities." As for appealing to low motives, maybe so, but "when the advertiser endeavors to sell products on the basis of appeals to higher motives, he is accused of debasing those motives."

(How right he is! I seethe inwardly when department stores play Christmas hymns in December or use religious symbols in their Christmas displays.)

On the subject of material possessions Mr. Bastin has a fresh point of view. He readily agrees that they ought not be an end in themselves, but it does not therefore follow that it is wrong to want things at all. "I do not agree," he says, "that a full life is acceptance of what we have." He thinks we should be wanting to improve our circumstances and that material improvements have a place in our upward reach. Dreariness is not simply a state of mind. People ought to have more vacuum cleaners, refrigerators, lawn-mowers, paintings, grand pianos and electric razors.

Mr. Bastin pleads for a positive Christian attitude to possessions. Instead of telling people they shouldn't have these things, we ought to help them regard their possessions properly.

"We do not need a ban on wanting refrigerators, we need a theology of refrigerators!"

And for that theological revolution I wait impatiently. Will it, when it comes, be a true light from above, or will it simply rationalize my unholy desires for a pine-panelled recreation room and a stainless steel sink?

Rev. E. M. Howse

Mrs. J. Shilton

Rev. R. W. Armstrong

Rev. G. Johnston

• Three Reasons • What's New?

The Visiting Pastor

By R. W. ARMSTRONG

I ASKED 13 persons why they did not attend church.

The first was a widower, the father of four children. I knew that he once taught in the Sunday school and was considered very efficient. He hesitated for a few seconds and then he replied in a very low tone, "I do not know. I have just got away from it and I cannot get back. It is queer; when you once get away from church it requires a lot of courage to go back."

"Is it because of the sorrow you have been through?" I asked gently.

His voice broke. "You are right. I have not been to church since my wife died, and if I go I will break out crying. It is queer, the minister was a great comfort to me at the time of the funeral. I do not know how to get over it."

I told him the source that brought comfort to him the day of the funeral could be available to him every time he entered the church. He agreed that was so, and that he would go to worship the following Sunday at another church and the next Sunday he would be at his own church, and he promised, "I will keep it up."

The next person I asked was a woman. Her reply was both curt and emphatic. "There are too many hypocrites in our church," she said.

"Name them," I demanded almost curtly.

"They are there all right, never mind who they are." I told her I had never met any of them, and if she could give me proof that there were any of them in our church I would go and have a talk with them. "Of course, I will not mention your name, but if you are interested in the church you will tell me who the hypocrites are."

She broke down, and I saw it would be unfair to press the question further. I said to her as kindly as I could, "Since you know who the hypocrites are I hope you will pray for them and get them right with God." She was at church the next Sunday, and when the service was over she came and told me a certain man had overcharged them in a business deal.

I do not know whether or not the price was too high, but I know others had paid the same price without complaining. It seemed obvious that this charge of hypocrisy had its roots in misunderstanding. She confessed the question of prices on goods had its basis in prejudice and that nothing had happened to justify her remaining away from church.

I approached another man about coming to church and he said, "Oh, I'm not the kind of man to go to church." "Why not?" I asked. "You don't understand," he replied.

He showed signs of embarrassment, but not of resentment. "Don't you think a man is a hypocrite if he goes to church on Sunday morning after being drunk on Saturday night?" he asked. "No," I said, "it is more like a sign of repentance than hypocrisy. I would give that man credit for sincerity."

He admitted that he was the man who might be playing the hypocrite by going to church. That, of course, gave another turn to the conversation.

The other ten reasons for not attending church were all related directly or indirectly to these three. The first man had his church interests eclipsed by the shadow of grief. The woman interviewed had her interest obscured by a misunderstanding in business and continuing resentment. The third person didn't go to church because of a sense of guilt—a feeling that he wasn't good enough.

Winds of Change

By GEORGE JOHNSTON

A FEW days ago I re-read an exciting story. It told about a meeting in the south of France last year between French-speaking Protestant ministers with a group of Roman Catholic priests. This was no isolated and certainly no hole-in-a-corner gathering. The present Pope has introduced an entirely new mood. He speaks about the "separated brothers" in the Christian bodies outside the Roman communion, and we are assured that the emphasis is not on the word "separated" but on the word "brothers."

In Montreal for three years or so, some French-speaking Protestant pastors have met regularly with a group of priests and theologians of the Roman Church. And for two years the staff of McGill University Faculty of Divinity have held monthly meetings with an equal number of distinguished Roman theologians. Much of the initiative is due to two men, Pastor Jacques Beaudon of the United Church and Father Irenée Beaubien of the Catholic Enquiry Forum. For some Protestants, brought up on a hostile approach, such meetings are strange and disturbing; but the results of brotherly discussion are most encouraging.

The winds of change in the Roman Church seem to grow out of its renewed Bible study. This has been going on for a generation, with accelerated momentum since the end of the Second World War. A few of its leaders might admit that some of the devotional practices of their laity (and their clergy) developed in the late second century and afterwards. They cannot really be described as biblical, however much some may be religiously worthwhile. Rome wishes now to be more biblical than she has been, glory be to God!

There has also arisen the amazingly fruitful movement in church worship. If I invite attention to a new kirk in Glenrothes, Scotland, where there is a central Holy Table round which, in traditional fashion, the congregation will gather for Communion, I must also say that Rome has already re-introduced such a custom. And that custom goes far back into the primitive church.

(*Over*)

Lexy for Short

by Audrey McKim

Any girl who has ever felt a little uneasy about making new friends will sympathize with Lexy. During her first week at junior high in Edmonton, Alberta, Lexy met many girls, but new problems arose: Why did Jill, who had been so friendly at first, seem cool now? Why didn't Margaret want friendship? What about the foreign girls who were just *too* different?

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Rome is experimenting with an "antiphonal Mass" and other ways of making the "priesthood of all believers" a reality.

Here then are three significant facts about the contemporary Roman Church that we must reckon with quite seriously: a fresh emphasis on the Bible, its authority, its devotional value, its use in doctrine; an almost revolutionary liturgical movement that sets "the people of God" in the foreground, instead of the clergy of Christ; and an equally radical and helpful approach to the separated brethren in the ecumenical movement. Rome has sent "observers" to several gatherings of the World Council of Churches and there have been real developments in understanding.

This is new! It is to be welcomed, in spite of all the past years of misunderstanding, hatred, and schism. Protestants need humbly to discover the vast range of "catholicity." Rome needs to admit even more explicitly that the Holy Spirit and the Christ of God live and work within the communions of the separated brethren. To do so will alter the Christian picture drastically. It will take a long time, perhaps, before the consequences show themselves and work the miracles of reconciliation. But the winds of change are blowing from Rome to Montevideo, and the power of the divine Spirit is calling us to let him have his way. ●

PARABLE OF WINGS

(*Continued from page* 13)

hind a fence that came not higher than his own wings. But I don't suppose he ever knew that he once could have flown over it. His predecessors' failure to claim their finest heritage doomed all his race to flightlessness. No amount of willpower can now reverse the inevitable trend. He is grounded.

Other ways to become grounded are numerous. The little diving ducks often skitter ahead of the mission boat "Robert C. Scott", pathetically trying to fly and unable to get off the water. Set suddenly in the midst of a school of small fish, they simply eat too much. Their condition is sometimes marked by other eyes. From time to time they will suddenly disappear in a swirl of water in the vicinity of otter families. Wings immobilized by appetites are as useless as stubs.

A large bald eagle was observed to have caught a salmon too big to lift out of the sea. The fish was finally brought to shore by short aerial lunges

(*Continued on page* 22)

The church and higher education—SECOND OF THREE PARTS

What Does The Church Do?

by HAROLD W. VAUGHAN*

WHAT do recent activities of the United Church in the field of higher education seem to indicate by way of present and future policy in educational concern?

One way to measure the extent of our acceptance of responsibility in education is to look at the investment of money which the church has made in it. It is unfortunate that relatively few of the church's membership realize what a substantial interest our investment suggests. For example, between 1955 and 1965 our schools and colleges will raise and spend at least $20,000,000 on building expansion alone.

Statistics are no real measure of contribution to a process such as is represented in education, yet the following facts could be pertinent. At present there are eight theological colleges, four liberal arts colleges and universities, nine residential secondary schools, the United Church Training School, and two residential colleges under construction, in association with the United Church's Board of Colleges and Secondary Schools.

40 Million Investment

The capital value of the assets in real estate, buildings and endowments is approximately $40,000,000. The gross annual budgets of the schools is about $7,000,000. There are about 13,000 students receiving educational help and training in these schools. The M and M Fund of The United Church is providing $350,000 for this work in the current year.

It would appear on this basis of assessment that the church has been very much concerned to enter the educational field and to shoulder a considerable responsibility for providing sound educational facilities for some people in society with special needs.

We cannot discuss here the reasons which underlay the formation of many of these schools, nor the many splendid services which makes their continuance so imperative. But it must be noted that their purpose and function is under constant review and no attempt will be made to continue them as a part of the life and witness of the church unless they are responsibly fulfilling a Christian purpose.

Appoint Chaplains

In addition to this program of schools and colleges, The United Church in the last three years has undertaken the appointment of a number of denominational university chaplains. They are at the University of British Columbia, both Calgary and Edmonton campuses of the University of Alberta, the University of Saskatchewan, the University of Manitoba (Fort Garry), the University of Western Ontario, and Dalhousie University. Further appointments are being considered at the University of Toronto, the University of Waterloo, McMaster University, Assumption University, and we are aware of potential developments in Regina, Ottawa, St. John's, and Fredericton. Half of the financial support of these chaplains is provided by the conferences in which the universities are situated, and the other half from the budget of the Board of Colleges and Secondary Schools.

But why all this activity on the part of the church in respect of higher education? It is not difficult to see why we want theological colleges to train our future leadership for the ministry of the Word and Sacraments, or a training school devoted to equipping women for specialized ministries at home or overseas. But with the costs of education mounting to unprecedented levels so that it appears that only local, provincial and federal governments with the right to impose general taxation can find the resources to meet the situation, has the church a duty or a right to continue in this area? The question is all the more incisive when we add that if it does so continue it is possible that we may not be able to do all that we would like in expanding some other areas of our work.

Should we then just maintain the schools we have? Should we keep them small, and resist all attempts to meet the demands placed upon us by the needs of our membership, our society and our world, for increased educational facilities? Or since the church accords most of them such a nominal amount of financial help, should we either send them on their own as independent colleges, or close them altogether? Why not abandon the whole field of secondary and university education to the government and hope the administrators of the system will maintain some kind of educational integrity and perhaps even include a place for religion in the concerns of the university or on the high school curriculum?

The Answers

These are reasonable and pertinent questions. The church should not remain in this field of service unless she provides answers which are at least satisfactory to her own conscience and sense of mission. In the following short list, the answers are not argumentative, nor are they sufficiently detailed. They give some of the general and more ultimate reasons why it appears that the church must not only remain in the field but must participate with renewed vigor and an expanded program.

First, in our view of the church and our understanding of our Lord's purpose for it, the church is always involved with secular society. No contrast between the world and the church can justify her refusal to maintain that encounter. The redemption of the world—as revealed in the life, death, teaching, resurrection and ascension of our Lord—is the declared purpose of God, and the church cannot abdicate her responsibility to the world. Moreover, that encounter may take the form of both opposition and co-operation. (Unfortunately, the history of the church indicates that she has too often made the wrong choice between these two in respect of the world.) But in this matter of education there are many areas where co-operation with the state is possible with many benefits for both. There are few places where our encounter with the world can continue

(*Continued on page 22*)

*Dr. Vaughan is secretary of the United Church's Board of Colleges and Secondary Schools.

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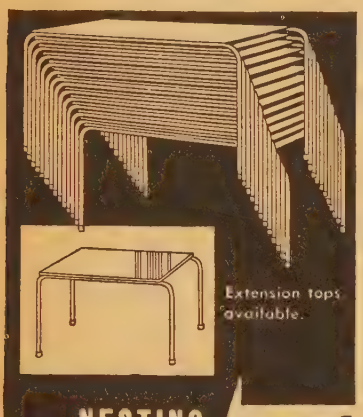

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About Books

TO MAKE A READER

by Grace Lane

CATCH him young. That is the thesis behind Young Canada Book Week (Nov. 15-22), the time when the Canadian Association of Children's Librarians, in co-operation with 31 other organizations, reminds us of the importance of good books for growing youngsters.

Hugh MacLennan, this year's patron, says that years ago the first books children read were nearly always good because there weren't so many of them printed, and those a family had were more highly valued.

I can remember my mother telling us how, as a precocious five-year-old, she had followed *her* mother around the house, reading the Bible aloud to her as she worked. It was the most familiar and available book in the house. It gave my mother a feeling for words and a vocabulary her grandchildren might envy.

"Nobody can measure what reading does to a man who starts young enough," says Mr. MacLennan. He recalls how translations of the Iliad and the Odyssey so enraptured Heinrich Schliemann that he retired from business at 41 to search for the site of ancient Troy, and in so doing became the father of archaeology.

"Books are more than books," to quote Hugh MacLennan again, "they are private visions. No matter how great a writer may be, he shares his story, his vision, his excitement with just one other person. Each reader has been alone with the author and he with them."

In some communities there is a swing back to the church library. A good juvenile section helps a child select the best. Let's watch the one we have or are setting up with a critical, discriminating eye. Public librarians are glad to help with advice. They are also eager to make their own domains familiar and welcoming places for children. Young Canada Book Week is an opportune time to say "Thank you."

Reviewer's Choice

Miss Margaret Whiteman, *who reviews the book below, is supervisor of Boys' and Girls' Libraries for the Township of East York, is a graduate of Alma College, Queen's University and the Library School of the University of Toronto. She is a granddaughter of the late Rev. John Hart, who retired from the Methodist ministry just before Church Union, and a member of Yorkminster United Church, Willowdale.*

Canadian children have access to books published in England and America, as well as to the growing body of fine books published in Canada. Here are three recent examples of children's literature that I recommend, one from each of these sources.

The Princess of Tomboso, by Frank Newfeld (Oxford University Press, $2.50) is a picture book version of an old fairy tale. The story is taken from *The Golden Phoenix,* a collection of French-Canadian folk tales recorded by Marius Barbeau from the living, oral tradition of Quebec and translated into lively English. Frank Newfeld, one of Canada's most brilliant graphic designers, has produced a picture book for younger children which captures the full humor of the story in richly colorful illustrations.

The Rescuers, by Margery Sharp, published in London by Collins at $2, appeals to the 8 to 11's. It introduces three intrepid mice despatched by the Prisoners' Aid Society, an organization of rodents, to rescue a Norwegian poet from the grim dungeons of the Black Castle. Miss Sharp's first children's books displays the same qualities of humor, sensitivity, and good writing which characterize her adult novels.

Desert island stories have a perennial

appeal. *Island of the Blue Dolphins,* by Scott O'Dell (Houghton Mifflin, $3.25) is an unusual example of this type of tale. According to history, an Indian girl spent the years between 1835 and 1853 on the rocky island of San Nicholoy, off the coast of California. The story of these years is told in a style which reflects in its implicity and austerity the awful loneliness of her struggle for survival.

Old Tales Given Humorous Twist

The Babylonian Dragon, (by Alfred Zacharias, translated by Gisela Heinecken). Winnifred Cloutier, reviewer.

"The Bible is not always serious and sober. Reading between the lines we can hear the angels laugh." That is the inspiration for this short book of biblical fairy tales that adults, too, will enjoy.

Mr. Zacharias tells six Old Testament stories and gives them a humorous twist by developing the important roles many animals played in the Bible. There was Balaam's wise donkey, the whale that swallowed Jonah, Nebuchadnezzar with hair like eagle's feathers, Daniel's greedy old Babylonian dragon, and the two ravens that fed Elijah. You'll remember my favorite, the gossipy snake.

This talented German author and art teacher illustrates his book with 21 of his unique woodcuts and writes in a charming old-world style accented by the use of brisk, vivid dialogue. This makes for good "out-loud" reading; but considering that the prime target is children, the pace could be faster. However, this is a meaningful little book and its whimsical comparisons and implications should delight you. (Muhlenburg Press, $2.50).

Sing For Joy, (edited by Norman and Margaret Mealy). Margaret Alison, reviewer.

This collection of songs for children is as attractive as its title. It is well-planned and beautifully illustrated, the sort of volume to delight one on the basis of appearance alone.

There is far more here, however, than mere "prettiness". The music is varied and has quality throughout. One feels that the editors have been repelled by the low-grade, commonplace religious songs used in many Sunday schools, and that they are trying to raise the level. Traditional airs are plentiful. So is plainsong, and tunes from the Psalter. A good number of melodies which are an integral part of adult church worship are used with new, simple words within the comprehension of children.

The authors suggest that it is designed for 3 to 8-year-olds. Although some numbers are definitely for such little folk, this reviewer feels that children from 6 to 9 would profit most from this book. There are songs suitable for junior choirs, including early teen-agers.

There is music for every occasion—Christmas, Easter, Thanksgiving—and fresh, appealing songs about God's care. For family singing, and for children's choir leaders, this book is a gold mine. There are good arrangements with fine harmonies; there are pieces that would make lovely choral invocations and benedictions. All in all, it is a songbook to cherish. (Oxford Press, $5).

Lexy For Short, (by Audrey McKim). Mary Brandon, reviewer.

Audrey McKim has given us a very engaging heroine in her new book "Lexy For Short". Lexy (short for Alexandra) is a turbulent 13-year-old, one of the children of a United Church minister. Moving from Ontario to Edmonton, Lexy has her share of fears, adventures, and triumphs.

Her appealing good nature and tomboy ways win her friends amongst both girls and boys, even the aloof, unhappy Margaret, and the self-appointed class comic, Clarence.

Miss McKim has avoided the pitfall of having her heroine too good to be true, a fault that children are adept at spotting.

Lexy is warm-hearted, and means well, but her impulsive nature often lands her in hot water. Whether she is playing baseball in jeans, working in the CGIT, or nervously dressing for her first dance, she is a completely believable and delightful young girl.

Your adolescent daughter will enjoy every minute of this lively story, and Charles Geer's drawings are a joy in themselves. (through G. R. Welch, $3).

In a Nut Shell

Christianity in a Divided World (Hanns Lilje, S.C.M. Press, 40c.)

A central issue of our time is whether the Biblical concept of God is to survive. Lilje, Lutheran bishop of Hanover, who barely escaped execution by the Nazis, says atheism has settled over the whole of Europe. It takes three forms: militant (Marxian Communism), subtle philosophical (non-theistic existentialism), and practical (God just doesn't count). This lack of faith puts Western Europe in a poor position to meet atheist Marxism. In this Burge Memorial Lecture delivered in London last March, Lilje calls for the renewal of Christianity by repentance, faith, and obedience. We must listen to this sensitive, European Christian. (H. R. Lane).

Searchlight on Contemporary Theology, by Nels Ferre, (Harper, $4.50).

Dr. Ferre has long been a critic of Paul Tillich and Rudolph Bultmann. Here he seeks to reappraise their position and contribution to current theological thought, but he does it with a much gentler touch and with a more generous sympathy than he has heretofore displayed. Forebearance does not mean approval, and alongside of the critique of the 'symbol' and 'myth' which play such a prominent part in the thinking of these two men, Ferre places his own position which one is certain he would like described as Christocentric.

We need much more of this "strong meat" in the diet of those of us who are prone to look for pre-digested tidbits. (H. W. Vaughn).

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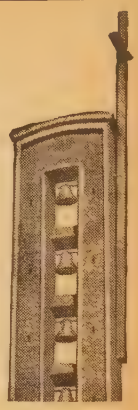

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PARABLE OF WINGS

(*Continued from page* 18)

interspersed with periods of frantic semi-immersion as the fish was returned to the water and fought to escape. At the shore, the fish was worked out of the water to near the high tide level before the eagle paused to feast. Earth-bound by his appetite, the eagle stayed on the shoreline at his own risk—fair game for any other carnivorous animal that may have noted the little drama. There is always something predatory which will move instinctively towards the sound of beating wings which is not followed by flight.

I wandered on the beach one day and saw a part of the final pattern. Gazing at me from the rocks with dying eyes was the sprawled form of a seagull. What predator had struck I do not know, but the muscles of one wing and most of the breast were torn and bared to view.

There was not even the sound of beating wings—only the intent could be seen in the glazed eye and the un-co-ordinated ripple of muscles. The power to lift the wing to any kind of vagrant breeze was gone. In mercy, I lifted a rock and then passed on, leaving a blur of feathers to the encircling arms of the rising tide.

Whatever has been given wings, bird, or beast, or spirit of man, was born to fly and forgets it at his own peril. The longest journeys of wing or spirit—which attract the admiration and response of all—are seen when the call of far horizons is understood and answered. It could be said that one of the more important differences between the wild goose and the seagull is one of purpose. A seagull is really a seagull because of the way he flies. Whether every wing beat is an inward call of instinctive faith in a far goal, or whether it is given over to coasting on the breeze, it determines the species of the bird, and this is a rule in life.

As the mission aircraft flies, it moves in a world filled with many kinds of wings—purposeful wings, diving wings, climbing wings, wings used occasionally, wings immobilized by lack of use, wings atrophied completely. On the ground we live in man's peculiar world of various kinds of spiritual wings.

And the question we ask of people as we do our task is an old, old question. It sounds like slang, but it contains much of note for the future development of the species, one would think.

"What is the design of your wing? What kind of a bird are you trying to be?"

For unlike the birds, man still has his choice in the manner of his flight. As he makes his choice, he shapes his wings for himself—and sometimes for those who come after. ●

CHURCH - EDUCATION

(*Continued from page* 19)

to serve better the eternal purposes of God than this training of the young for their pilgrimage in and beyond this world.

The Church An Educator

Second, the church has long been, not only a partner, but frequently the founder, of many institutions of higher learning. There are some who would contend that the schools were established for purposes of propaganda rather than a responsible search for truth. But in the main, historians have seen the church as a creditable educator who has tried to maintain a suitable academic freedom in her schools and encouraged

them to pioneer many of the arts and sciences.

For example, it was no mere love of science or anatomy which prompted many of the developments in medical science. It was a compassionate concern for man, his suffering, and his appropriate stature in life as a child of God and as a brother, that drove many a research effort to its success and conclusion. We are convinced that many areas of life would be poorer if the incentives of religion were withdrawn from the field of education and the influence of the church were removed from the schools of our nation.

Third, if the university is a community in which man is free to pursue his search for truth, there must be an adequate place for religion on its curriculum. How can one study the inclusive truth of life as represented in the word "universities" and leave the reality of religion out of account?

Could Not Be Eliminated

This is a question which some of the universities in this country might well ask of themselves. Even if we were to write religion down to the level of a human activity it could not properly be eliminated. How do you understand the history of man if you omit the idea of God? Can you study philosophy or psychology or sociology and not observe what the religious phenomena associated with man both mean and do to his life? It would seem impossible for a school of higher learning to deserve the title of "university" if it did not have some appropriate study of religious truth on its curriculum. Who should be able to provide leadership in this area of study if not the church?

It would be easier to see the duty of the church in these matters if we were to remember that actually the great issues involved here include the nature of truth, the meaning and destiny of human life, the purpose of history and the relation of faith and reason. When the circumstances confronting us are expressed in these terms one can hardly believe that the church would even hesitate about the decision she must make to remain actively concerned with higher education. ●

CAMPUS AGNOSTICS

(*Continued from page* 10)

came to me. And I couldn't reach him." But he underlines the fact that the young man "hasn't cut off his Christian associations. He still meets and listens to people whom he trusts."

But there are notable successes, especially in the SCM. A sociology student who entered university from a completely non-Christian background became a Christian and then a university gold medallist. Another, from a Christian home, became a militant agnostic. "But," says Chaplain McLachlin, "he didn't give up the SCM and the SCM didn't give him up." He's now on a scholarship in theology.

These are the quiet victories which the church achieves through its chaplains and the SCM.

The chaplains vary in age, in temperament, in method. Some—like Mr. McLachlin, who took a seminar under Karl Barth—have studied with world-renowned theologians. Others, like Mount Allison's D. I. Macintosh—who ministered among the coal miners of Cape Breton before he came to the campus — have a sensitivity that is almost instinctive. All of them have this in common: They are ministering in one of the most difficult and strategic pastorates of the church. ●

CATHOLICS LEARN

(*Continued from page* 12)

change, that we observe a rapprochement which is greater than could have possibly been dreamed of 50 years ago.

If this was possible, why should we not hope that in the next 50 years, with God's help, there will be a further mutual approach until a point is reached where we wonder whether it still makes sense to stay apart.

In much Protestant theological writing there has been a new appreciation of the eucharistic liturgy as a vehicle of Christ's presence in his community, as an effectual commemoration of the sacrifice of Christ on the cross, and as a gift to the Christian community where all believers can implicate themselves into the life-giving sacrifice of the Savior.

This movement has reached such proportions that most Protestant churches have begun to expand their liturgy. It is sometimes said that the liturgical renewal among Protestants is a superficial thing. This may be so in some circles, but this is not true if looked upon from the viewpoint of the people who introduced the new emphasis. All changes are based on deep theological considerations and prompted by the desire to be more faithful to the gifts of Christ.

At the same time, there has been a change in eucharistic theology in the (Roman) Catholic Church. After the Council of Trent, the great effort of

(*Over*)

The *Question Box*

Q. We are a small United Church in a community with no other denominations. Consequently we have quite a number of Anglicans, Presbyterians and others helping. Recently a Presbyterian was appointed teacher of our Bible Class. Do you think this is all right?

A. Excellent. The only thing we can think of that would be better, would be to have a United Church man teaching a Presbyterian Bible class.

Q. What should the minister and his wife do about wedding gifts for brides and grooms? When you have 10 or 20 weddings a year the cost counts up—especially when you pay baby-sitters so the minister's wife can go to the reception.

A. We'll be glad to hear from others, but we feel that a gift from the minister should not be expected—and as far as we can discover, it isn't. His contribution is to help provide a lovely meaningful wedding.

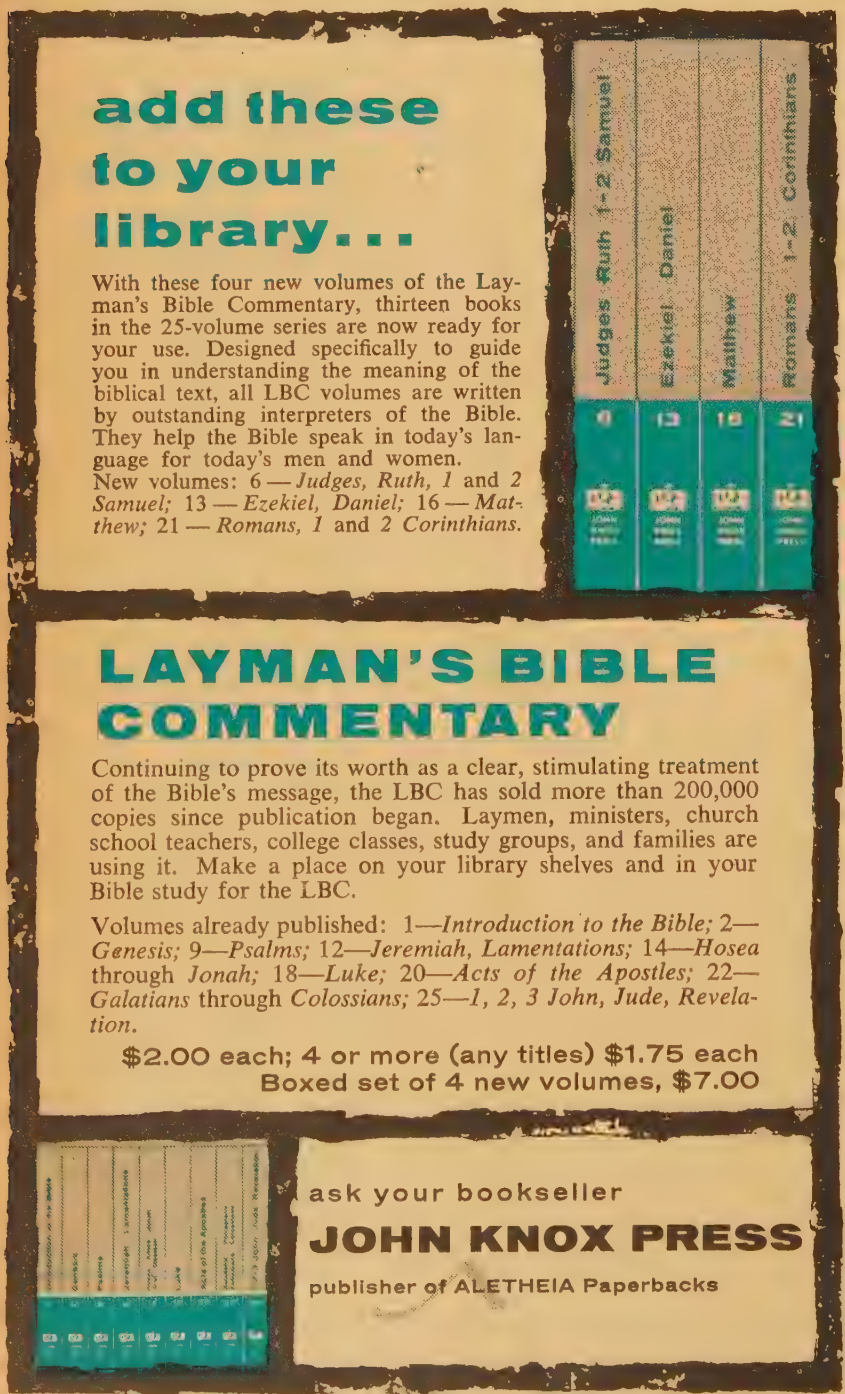
Q. I have always tithed. Out of it I give something to the Salvation Army, the Gideons, the Bible Society, and recently quite a bit to a little struggling Baptist mission that seems to be doing good work. I give about a quarter of my tithe to the United Church — which doesn't seem to need it as much as the others — half to the local expenses and half to the M and M. My daughter tells me that a good member would give all or almost all of what he has to his own church. Do you think it is wrong to give so much to the others?

A. If you have decided as a good Christian steward, after prayer and careful consideration, to divide it this way, we have no criticism. If your decision is based on sentiment and emotion, and you have not made certain your gifts are not needed more by the church to which you have pledged allegiance, then you should take careful stock.

theologians was to show that Protestants were wrong in their objections to the mass. Catholic studies concentrated on trans-substantiation and on proving that the mass was really a sacrifice. This emphasis has changed. The biblical and liturgical movements have produced a eucharistic vision in which real presence and sacrifice are integrated more harmoniously, a vision which is close enough to the new Protestant conceptions that a meaningful dialogue has become possible.

The reason why I wish to emphasize these developments which admittedly are in the realm of technical theology and at first accessible to the scholar alone, is to show Catholics and Protestants what is actually happening. And changes on the level of thought are bound to have consequences on the level of action.

If we do what we can, if we are faithful to God's call to promote Christian unity as much as we can, if we are humble enough to learn and to improve, then there is no reason why we should not hope that after some generations God may make the gift of unity to the divided Christian world. ●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Dr. McLeod speaking

Prayer Before Silence

God of Majesty, throned in splendor, as our thoughts climb painfully, out of our self-seeking, out of the welter of little, bitter, barren, boastful, vain and lustful thoughts, up the precipice of light, and gaze with dazzled vision upon the margin of Thy glory, we exclaim, what right have our lips to speech, when so many noble lips are dumb?

Help us by Thy spirit, to win our way, now, into purity of thought; accustom our eyes in these moments to Eternal light, give us to breathe the air of heaven, lead us to the height where our humanity sheds its beastliness, and leaves the dust, and puts the glory on; to contemplate, after all our search for comfort and strife for gain, the suffering in which life is lost, and found; in which dross and vanity are abandoned and spurned, and in which our native, God-like spirits are redeemed.

Cleanse and humble us, O God, in the remembrance of our dead. And, as one bent on evil deeds, who sees into the window of home, is purified and saved —so, now, when the nations remember the clear resolves of other days, and behold the clean sacrifice of the brave, and their white deeds washed by widows' tears, and hear the chiding of their silver bugles above their graves, by land or in the deep—dispose us to goodness and to peace. And suffer us not, in shallow faith, to expect more of the nations than we offer as persons, in our thoughts and words and deeds, toward the building of truth and the reign of goodwill; that lullabys be never tuned to the screams of the dying.

O God, pausing to remember, we confess that we usually forget. In the revealing light of this season, give us to see with Thy compassionate sight those who still suffer under the strokes of war, in ways known and unknown, those maimed in body or in mind, and such as are always lonely, or have lost their dreams. Join them, we pray, in the faith of the suffering of the Cross, that, sharing His pain, they may share His victory and His joy. Through Jesus Christ our Lord, Amen.

THE WORLD AROUND US

Religion, churches and people in action

Moscow Baptists in Canada

A vice-president of the Baptist World Alliance, Dr. Jacob Zhidkov, of Moscow, has been visiting Canada, guest of the Baptist Federation of Canada. Speaking in Brantford, Ont., he said that the anti-religious propaganda in the Soviet Union "actually works to our advantage because it awakens the diffident".

He said that while Baptist congregations in Russia have some young people, most of the members are elderly or middle-aged persons. Youths in Russia today, he said, "are more eager for education and hard work than religion."

Commenting on international affairs, Dr. Zhidkov said that Russians fear a third and nuclear war just as much as the people of the west, and fervently hope there won't be another war.

Traveling with the Baptist minister is his son, the Rev. Michael Zhidkov, and his assistant, the Rev. Ilya Ivanov. Their visit to Canada has stirred up considerable controversy.

The Rev. Carl McIntyre, of Collingwood, N.J., president of the International Council of Christian Churches, speaking at Toronto's Jarvis St. Baptist Church, charged that the visiting Russian clergymen were "wolves in sheep's clothing".

He said: "It is dreadful to think the Church of Christ could be used as an instrument to deliver Communist propaganda. And that is what this team is in Canada for."

The accusation has been denied by Baptist leaders.

Toc Alpha Movement Grows

Ontario's youth temperance movement, known as "Toc Alpha" has, for the first time, been holding a series of area conferences, in Ottawa, North Bay and Guelph, with a Christmas-week conference slated for Toronto. Attendance ranges from 150 to 250.

Ninety per cent of the delegates come from homes where there is moderate drinking. Delegates are expected to go back to their own communities and give an average of five addresses. In a short time 4,000 addresses have been given. Ages of the delegates range from 16 to 19. They are sponsored by their church or high school.

Toc Alpha groups have been started in Alberta and Newfoundland in the past year. A similar programme, Allied Youth, is active in the Maritimes.

Another group of students have formed a branch of the Pioneer Total Abstinence Association, a Dublin, Ireland, movement started 75 years ago. These students are attending the Neil McNeil High School in Toronto, and they have voluntarily decided never to drink alcoholic beverages.

Conference on Architecture

About 300 architects and churchmen—Protestants and Roman Catholics—are meeting this week in Toronto in a conference on church architecture. It is the first conference of its kind held in eastern Canada.

The Rev. J. R. Leng, of Oshawa, is chairman of the planning committee, and Rev. George Morrison, of the Board of Home Missions, is secretary.

Leading clergymen and architects from United States will join their Canadian counterparts in a study of church worship and its relationship to the building needs of the community.

Guidance for African Writers

The Rev. Peter Gordon White, editor-in-chief of the United Church's Sunday school publications, is spending two months in Northern Rhodesia, lecturing on curriculum writing at the Mindola Ecumenical Centre.

He is working with editors and writers of a new "All Africa Curriculum", a project of the World Sunday School Association. Mr. White's own department is involved in the production of a new curriculum for United Church Sunday schools.

While in Africa, Mr. White will visit United Church missionary activities in Northern Rhodesia, and meet theology students.

New Mission Appointments

New chairmen for United Church mission boards were appointed last month.

The Rev. R. Douglas Smith of Montreal heads the Board of Home Missions. He succeeds the Rev. William Mustard who held the post for 11 years.

Dr. MacMurray

The Rev. Dr. Norman MacMurray of Montreal will be chairman of the new Board of World Mission which replaces the Board of Overseas Missions on January 1. The Very Rev. Dr. J. S. Thomson was chairman of the old board.

The Rev. James D. Ormiston, a former missionary in Angola and recently doing special refugee work in the Congo, has been named personnel secretary of the Board of Overseas Missions.

The Rev. Sterling Kitchen, associate secretary of the Missionary and Maintenance Department for the past six years, has been named acting secretary. He replaces the Rev. Dr. Ray McCleary who resigned because of ill health.

The appointments were made by the executive of the General Council.

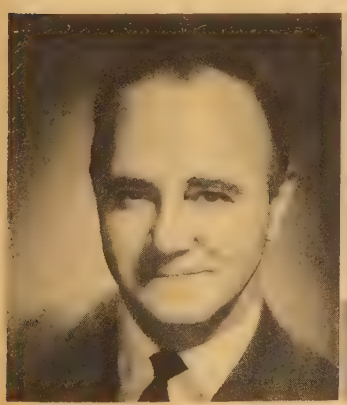
Church "Too Churchy"?

The church is in danger of becoming "too churchy", Most Rev. Howard Clark, Primate of All Canada, told the Executive Council of the Anglican Church in Canada at Ottawa recently. His observation was that God is working "more outside the church than in."

The Primate's comment was made during a debate on plans for using TV to reach more people. A former CBC official who now heads the Anglican Church's broadcasting department, Mrs. Nancy Montizambert, warned against underestimating the influence of TV, with people in 87% of Canadian homes watching "the idiot box" for an average of five hours a day.

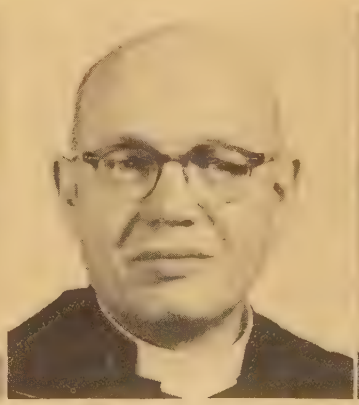
When two samples of pilot films were shown to delegates, one mostly dealing with abstract art, a lay delegate, Lt.-Col. Farfax Webber, of Victoria described it

(*Over*)



The Rev. P. G. White
off to Africa

The Rev. J. Ormiston
looking for missionaries



The Rev. R. D. Smith
for Home Missions

The Rev. S. Kitchen
looking for dollars

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CHATELAINE SEAL OF APPROVAL INSTITUTE

as "a disgusting waste of money". He described TV in general as "unadulterated tripe", but Canon A. H. Davis, general secretary of the Missionary Society, said that TV is a "new frontier" of mission work.

The council endorsed a resolution pledging the church's support to all governments working "patiently and persistently" for disarmament secured by international controls and inspection, but only after a Montreal delegate, Dr. J. C. Flanagan accused the church of pussyfooting and "burying its head" on what he described as "the most important question facing mankind".

The rank and file of the church expects something "specific and definite" from their leaders on questions of this kind, Dr. Flanagan said.

New Catholic Journal

A biweekly journal of Roman Catholic opinion is to be launched by Catholic laymen in Toronto and edited by the well-known bookman, Cecil J. Eustace.

Topics to be covered in the new publication include religion, theology, liturgy, the ecumenical movement, the arts, literature and the contemporary scene. While "Insight" will envisage a predominantly Roman Catholic readership it will seek the collaboration of non-Catholics.

Deaths in the Church

Rev. Dr. A. J. Wilson, 77, former editor of The United Church Observer, a minister in Napanee for many years and a member of the original committee that had planned the formation of The United Church of Canada, in 1925, died in Buffalo on October 3. (see editorial tribute, page 6)

The Rev. J. S. Gregg, 91, died October 8 in Fredericton, N.B. He had been in retirement since 1935.

Edward J. Moore, of Washington, D.C., free-lance writer, formerly an editor in the Ryerson Press, teacher in the famous Nikator Class of Howard Park Sunday School, Toronto. Burial was in Acton, Ont.

Arthur E. Young, 87, for 40 years with Barton Stone Church, Hamilton, Ont., and for 31 years before that with the Old Wesley Methodist Church on the Lime Ridge Road, died September 14. He was an elder and treasurer of the M. and M. Fund at Barton Stone at the time of his death.

Mrs. Thomas H. Follick, mother of Mrs. L. C. Harvey, of Woodstock, died on September 21.

Mrs. Mary H. MacLennan, widow of the Rev. J. C. MacLennan, died September 28 in Chilliwack, B.C. She had just celebrated her 65th birthday.

Mrs. Janetta M. Fingland, wife of Rev. William Fingland, died on September 27 in Niagara Falls, Ont.

Mrs. Jessie Jean McMillan, wife of Rev. Thomas B. McMillan, died on September 16 in Victoria, B.C. Mr. and Mrs. McMillan served with the Board of Overseas Missions for 25 years, and on their return to Canada served in Rossland, B.C., North Burnaby, B.C. and Ladysmith, B.C., retiring to Victoria last year.

Mrs. Francis Shultis, 98, the oldest member of Chesterfield Church in Oxford Presbytery, Ont., and a life member of the W.M.S.

No Cassocks on Street

The Roman Catholic Archdiocese of Ottawa has followed the pattern set by other dioceses and ordered the priestly cassock off Ottawa streets.

Recently Paul-Emile Cardinal Leger, Archbishop, of Montreal, and Archbishop Maurice Roy, of Quebec, decreed that clerics should wear black suits on the street instead of cassocks. Ottawa's Archbishop M. J. Lemieux gave instructions that priests should wear black suits with Roman collars; and seminarians white shirts and black ties. Cassocks will be confined to churches, rectories, seminaries and colleges.

Longest in the World

In November, the Canadian Broadcasting Corporation celebrates its 25th anniversary.

With 7,000 employees and a budget of $101 million ($59 million from public funds) the CBC now operates and administers the world's longest and most complex radio and television networks, and performs this task in two languages.

The major denominations are represented on the National Religious Advisory Council, formed in July, 1938, to advise and assist the CBC in broadcasting church services, church-sponsored dramas and other religious programs. The Rev. Dr. James R. Mutchmor, of the United Church's Board of Evangelism and Social Service, was the first secretary of the council and still holds that post. The late Rev. Canon J. E. Ward was a leading figure in the council's early years.

Last year the CBC facilities broadcast more than 100,000 programs.

Asked what percentage of the programs had religious content, a CBC spokesman said: "The CBC broadcasts more network religious programs than any other broadcasting system in the world."

No Speeches in Red Square

A group of 30 "peace marchers"—about half of them from United States—arrived in Moscow recently, marched around the Red Square carrying signs, but were refused permission to make speeches advocating unilateral disarmament and an end to nuclear weapons testing. Instead, they conducted a "silent vigil" in the square and attempted to distribute leaflets to passers-by.

The march originally started December 1 in San Francisco. The group marched across the United States, England, Belgium, Holland, West Germany, Poland and about 600 miles through the Soviet Union. Some dropped out, others joined the walkers. Eight Americans were reported to have made the entire trip.

At the same time, a former moderator of The United Church of Canada, the

Very Rev. James Thomson, accompanied by 500 "Ban the bomb marchers", presented petitions bearing 142,000 names to Prime Minister John Diefenbaker, pleading against Canadian acquisition of nuclear arms.

Meantime, 350 Toronto area students started out for a march toward Ottawa to make clear their view on nuclear weapons.

Ceramics Engineer to India

Commissioning service for two new United Church missionaries was held recently at Grace Church, Gananoque, Ont.

They are Mr. and Mrs. Harry O'Dell, who have already flown to London and

Mr. and Mrs. O'Dell and Bible

on to Bombay, India, where they will serve as full-time technical missionaries with the United Church of Northern India. Mr. O'Dell is a ceramics engineer. Four children accompanied the O'Dells. On their departure, a New English Bible was presented to them.

More "Lodges" for Alcoholics

More "lodges for alcoholics" are planned by the United Church's Board of Evangelism and Social Service.

Rev. Dr. James R. Mutchmor has been in Calgary discussing plans with a United Church group and the Alberta Alcoholism Research Foundation. One or more lodges are slated for Ontario, in co-operation with the Alcoholism Research Foundation.

No Gambling at Sea

Photographs of former President Dwight E. Eisenhower and Mrs. Eisenhower attending a benefit cruise sponsored by the New York City Committee of the American Cancer Society stirred up some criticism in the United States. The New York Cancer Committee blamed newspapers for describing the project as a "gambling" benefit.

"No money was won or lost," said Lane W. Adams, vice-president of the American Cancer Society. "It was simply a party at sea, and all money that changed hands went to the American Cancer Society." Prizes, entertainment and the ship itself were provided free, he said.

Former President Eisenhower said: "I didn't really gamble. I just watched

(*Over*)

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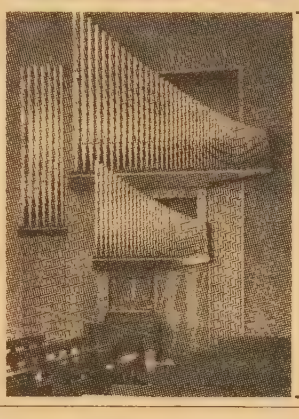

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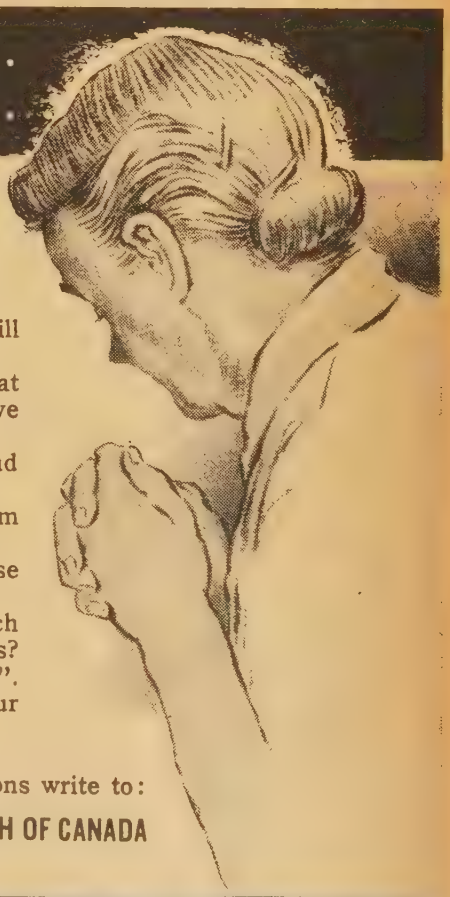

For the Christian the making of a will ought to be an act of worship.
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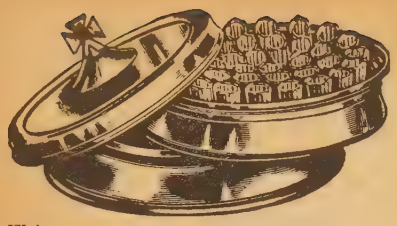

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too complicated for me." Mrs. Eisenhower won a typewriter and airplane luggage.

The benefit netted $80,000 for the Cancer Society.

Winnipeg Student Boom

With a startling increase of 25.2% in enrolment, lectures began recently in the Arts and Science Faculty at United College, Winnipeg. The numbers jumped from 959 last year to an all-time high of 1,201 students. Evening classes at the college also took a tremendous spurt forward, increasing from an enrolment of 205 to 426.

The enrolment in theology remains fairly constant, with 24 students, Principal Dr. Wilfred C. Lockhart reports.

Rosh Hashana Observed

More than 1,000 Russian Orthodox Jews jammed Central Synagogue in Moscow, and hundreds more stood outside the building when Rosh Hashana was observed recently.

There are more than 500,000 Jews in Moscow and only three synagogues to serve them. Two of these are small wooden buildings on the outskirts of the city.

Most of the Jews attending the service were in their fifties, a few were well-dressed, but the great majority of them wore thread-bare garments. Prayerbooks were reported scarce, and only a few skullcaps were available.

In the traditional Orthodox manner, only men were on the main floor while women stood in the balconies.

New Deans at Mount A.

Mount Allison University, Sackville, N.B., has appointed a new Dean of Men and a new Dean of Women.

David McArel MacAulay succeeds the Rev. John Alastair Haig, now principal of Albert College, Belleville, Ont. Mrs. J. Arthur Forbes, widow of the Rev. Dr. J. Arthur Forbes, of Fredericton, succeeds Miss Inez Morrison, now Mrs. W. T. Ross Flemington.

Both Mrs. Forbes and Mr. MacAuley are graduates of "Mount A."

M & M Still Up

With a total of $4,381,729, compared with $4,175,438 a year ago, the M & M Fund of the United Church is running about 4.9% ahead of 1960.

By Conferences: (1960 totals in brackets): Newfoundland $49,787 (46,980), Maritimes 366,348 (345,540), Montreal and Ottawa 442,675 (410,269), Bay of Quinte 335,265 (320,810), Toronto 874,-754 (841,058), Hamilton 628,819 (608,-963), London 521,234 (505,987), Manitoba 251,876 (251,726), Saskatchewan 257,579 (238,049), Alberta 318,313 (275,684), British Columbia 298,284 (281,379), Donations 36,795 (48,969), One Dollar Club $24.

Lutherans Expand in Canada

Two million dollars in financial aid have been given by the American United Lutheran Mission Board to 91 Lutheran churches in eight Canadian provinces to assist in building programs, it was announced at a recent Lutheran mission meeting in Toronto. The Lutheran Church is now established in every Canadian province but Prince Edward Island.

In Toronto there are 10 Lutheran mission congregations with two more in the development process. Since 1958 the Lutherans have erected 100 new church

THE MUSIC MAKERS' CORNER by Fred. J. Howard

THIS is the 203rd story I have written for Music Makers. I want to thank the parents who have written kind letters about them. We now have 900 members who try to keep our "six good rules" so that it is natural for them to be loyal, courteous, eager to learn and anxious to help those who need them.

In writing directly to my junior friends, let me say that you often stall at rule 4, which reads: "I may sometimes become very busy, but I will never complain about being tired." Grown-ups call it fatigue, and learned people tell us it is caused by boredom. I know you become tired sometimes. Complaining about it does not help. If you live in the country where your dog enjoys freedom, you know that when he is tired from running he curls up into a corner and sleeps.

Active girls and boys run and walk about ten miles a day; then they become too tired to help with household duties. I wonder! As a runner during my youth I know that after the first mile we get a "second wind" that makes the next few miles easier, then a third wind, after which running is great pleasure.

Have you ever tried to shift your interests when you are tired? If so, you can do amazing things. Try it tomorrow. This wonderful energy depends partly on food, and children specialize in eating. Don't give up when mother asks for special help. When you tire of homework, change from mathematics to literature. If you practise scales until you think you will collapse (you won't!) turn your attention to the piece you like best and play it as if you were Beethoven, who played on a piano not half as good as yours.

Night comes eventually, and your bed looks inviting, so say the prayer you have made up yourself, then go to the land of counterpane for nine hours' sleep and get some more energy for tomorrow.

We welcome these new members to our Music Makers' Circle: Mrs. Ralph Waugh, Avonlea, Sask.; Kathy Anthony (12), 335 St. James Road E., North Vancouver, B.C.

buildings in Canada, 47 of them in Ontario.

New Church—New Minister

On the same day that the Official Board of Central United Church, Stratford, Ont., let the contract for a new half million dollar church, the session accepted a new candidate for the ministry, Richard Wyatt, now enrolled in the theology course at Western University.

The old church was damaged by fire in September, 1960.

Dr. F. J. R. Forster, chairman of the building committee, announced that construction would begin at once, and the new church will have a Christian Education centre.

"This Is The Life"

The Lutheran TV series "This Is The Life" entered its 10th anniversary year recently with an estimated 10 million weekly viewers over 300 TV stations.

The program has been on the air longer than any other 30-minute filmed dramatic series in the religious field. The show employs professional writers, actors and technicians, and has won numerous awards. It is broadcast in Canada and United States as a public service performance and is also shown to American armed forces overseas.

New Life for Refugees

Two Hungarians, their two 'teen age sons and a baby daughter, who spent a long time in a refugee camp in Belgium, have been brought to Canada by the Young Adult Group of St. James United Church, Montreal.

Funds were raised by means of a concert, a baby-sitting project, and a penny collection. When the family arrived they found a temporary furnished home provided by the church group.

The Young Adults learned of Mr. and Mrs. Geza Biro through the United Nations High Commissioner for Refugees.

New University Church

The congregation of University Hill United Church, Vancouver, has been worshipping in the chapel of Union College for 30 years. Early this month they assembled on the site of their new church on University Blvd., to share in the turning of the first sod by Dr. N. A. M. MacKenzie, president of the University of British Columbia.

The new sanctuary will be completed before Easter, 1962.

Doctor of Humane Letters

A member of the University of Toronto faculty from 1919 to 1930 and one of the committee of 22 Bible scholars who, in 1952, produced the Revised Standard Version of the Bible, Dr. William A. Irwin, Professor Emeritus of Old Testament in the University of Chicago, has received an honorary degree as Doctor of Humane Letters from Hebrew Union College-Jewish Institute of Religion.

Dr. Nelson Glueck, president of the College-Institute, made the presentation. Rabbi Maurice Eisendrath, formerly of Toronto and now President of the Union of American Hebrew Congregations, preached the sermon.

Dr. Irwin's citation described him as "scholar of the Bible, noble Christian, perceptive student of the history and religion of Israel."

He is a native of Markdale, Ont., and served as a United Church minister in Saskatchewan.

Boom in Sunday School Papers

The four new weekly Sunday school papers of The United Church are booming in circulation. Extra press runs have

(*Over*)

Publishing House Notes

Story Papers

THE response to the new Weekly Illustrated Papers published by the Department of Sunday School Publications has been rapid and encouraging. Circulations are higher than ever before and a reprint of WONDER was required in October.

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Bermuda — Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

Danville-Asbestos (Que.) 2-point charge, 100 miles east of Montreal. Fully furnished manse. Salary $4,800.00. Contact K. M. Cowdrey, Secretary, Pastoral Relations Committee, 415 — 2nd Avenue, Asbestos, Quebec.

Finch, Ontario — Three-point charge, requires a minister immediately. Comfortable oil-heated parsonage, excellent Public School, centre of district High School area; minimum salary plus travelling expenses. Interested ministers please contact Mrs. Johnson, Ouderkirk, Berwick, Ont.

Foxboro, Ontario — Belleville Presbytery, now vacant. Compact three-point charge all on paved road. Furnished manse, Public School close by and bus transportation to High School. Salary and travelling above minimum. Growing area with many new homes. Interested ministers please contact Earl M. Dafoe, Secy. Pastoral Relations Committee, Box 23, Foxboro, Ontario.

Highgate, Ontario, minister required immediately, two-point charge. 5 miles paved road between churches. Modern furnished Manse and Churches. Excellent schools. Interested ministers please write Mrs. Fred Reinhardt, Highgate, Ontario.

Morrisburg Lakeshore Drive United Church pulpit will be vacant November 1, 1961, due to minister's retirement after ten years' service. The church, parsonage and C.E. Building have a beautiful setting on the shore of Lake St. Lawrence. Salary over minimum. Interested ministers write to J. Harvey Johnston, Box 267, Morrisburg, Ontario.

MINISTERS—Continued

Wiarton, Ont. — Two-point charge, vacant. Furnished, newly decorated, oil-heated parsonage. Salary $5,000.00, including travel. Interested ministers contact I. L. Inglis, Box 248, Wiarton, Ontario.

ASSISTANT MINISTERS

Toronto-Rosedale United Church needs Assistant Minister, age 25-40, to take responsibility for Christian Education, some visiting and preaching. Fine opportunity for service and self-development experience in vital metropolitan congregation. Adequate salary and travel allowance, plus large heated apartment in Rosedale. Send resumé of education and experience to Norman T. Sheppard, Chairman, Pastoral Relations Committee, 10 Nesbit Drive, Toronto 5, Ontario.

HELP WANTED

Organist and Choirmaster required for Central United Church, Sarnia, Ont. Large, 3-manual Casavant organ. Duties include direction of Junior and Senior choirs. Excellent opportunities for teaching piano, organ, voice and theory. Generous salary, commensurate with qualifications and experience. Apply in writing to L. A. McLeod, 1256 Marcin Road, Sarnia.

Wanted — Organist and Choir Director for the United Church, Castlegar, B.C. Good opportunity to teach music. Write Box 633, Castlegar, B.C.

Ryerson United Church, Vancouver, B.C., requires the services of a deaconess. Interested persons please write to Mr. Lloyd Magan, 7138 Marguerite, Vancouver, B.C.

RETIRED MINISTERS

Ryerson United Church, Vancouver, B.C., requires the services of a retired minister, or one near retirement, primarily for the purpose of assisting with the visiting program of the church. Interested ministers please write to Mr. Lloyd Magan, 7138 Marguerite Street, Vancouver, B.C.

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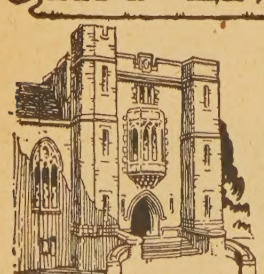

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been ordered for all four papers: Onward, Hi-Venture, Discovery and Wonder.

The press run jumped from 300,000 to 400,000. One paper doubled its previous circulation in a month. November and December orders indicate increased demand.

From Here and There

• Harold Arnup, assistant to the treasurer of the United Church, was in Japan last month, guest of Canadian Pacific Airlines on their inaugural jet flight to Tokyo. He visited United Church mission work in Japan and Hong Kong. . . .

• Charles W. Taylor has been named secretary of Toronto East Presbytery, succeeding the late John Preston. . . .

• After a three years absence, the International Fair has been renewed at Toronto's Church of All Nations. It will be held November 7-9. . . .

• When Greek Orthodox Patriarch Benedictos of Jerusalem visited Toronto recently he said that prayers would be recited "day and night" for world peace and the unity of Christendom. He is the first Orthodox patriarch to visit Canada. . . .

• The United Church's Missionary and Maintenance Fund is $2,000 richer through a bequest from the estate of Christian Turnbull Scott of Burlington, Ont. . . .

• The congregation of Devon United Church, in Alberta, marked the 10th anniversary of their new church by burning the mortgage. . . .

• The Bayfield and Little Shemogue pastoral charges in New Brunswick have become one charge, with the Rev. H. R. King as minister. . . .

• Bible Study Year will have special prominence in the programmes of the United Church Men and United Church Women. . . .

• Nine students of the 15 teams which went to Africa last summer under Operation Crossroads were sponsored by the United Church's Board of Men. . . .

• The Rev. Dr. W. G. Berry's television discussion broadcasts from Barrie, Ont., were so successful that he has been invited to do a similar series from North Bay. . . .

• The Rev. G. B. Mather of the Board of Evangelism and Social Service will direct a conference on evangelism at the Lakehead on November 17-18. . . .

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